

THE JUDGEMENT

Of the late
Arch-Bishop of ARMAGH,
and PRIMATE of
IRELAND.

Of BABYLON (Rev. 18.4.)
being the present See of Rome.
(With a Sermon of Bishop BEDELS
upon the same words.)

*Of laying on of hands (1'eb. 6.2.)
to be an ordained Ministry.*

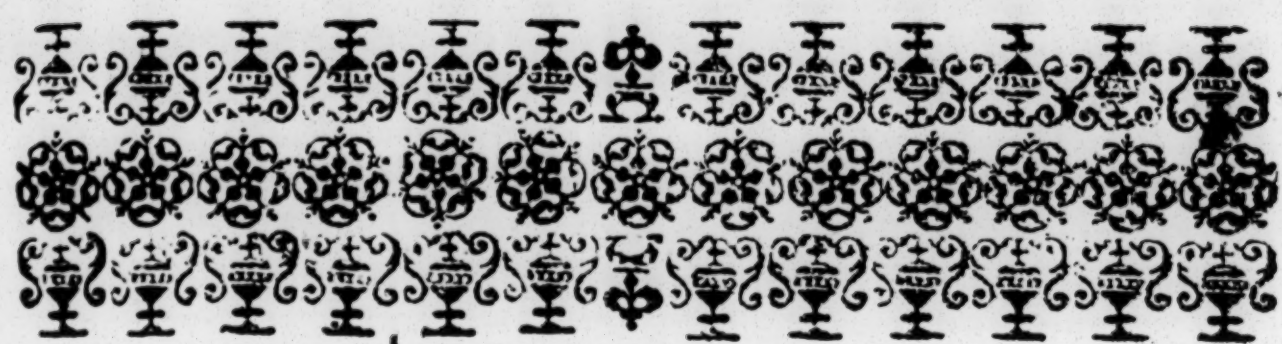
*Of the old Form of words in Ordination.
Of a Set Form of PRAYER.*

Published and enlarged by Nicholas
Bernard D. D. and Preacher to
the Honourable Society of
Graves-Inne, London.

Unto which is added a Character of Bishop
BEDEL, And an Answer to Mr. Pierces Fifth Letter
concerning the late PRIMATE.

LONDON,
Printed for John Crook, at the Sign of the
Ship in S. Pauls Church yard, 1659.





TO THE
Right Worshipfull

Sir WILLIAM ELLIS
BARONET,

His HIGHNES Sollicitor
GENERAL,

The Readers, and Benchers,
With the Ancients, Barresters,
and Students,

Of the
Honourable Society of Graies-Inne.

YEe are thus inti-
tuled to these *Trea-*
tises. The occasi-
on of publishing the *First,*

A 3

was

THE EPISTLE

was a Sermon preached by
the late *Arch-Bishop* of
ARMAGH in your Chap-
pell of the same subject,
Nov. 5. 1654. who (out
of his old love to this socie-
ty, whereof he was a mem-
ber) intended it as his *last*.
the request then made to
him for the permission of
printing *that*, he did *satisfy*
in his *consent* to the publish-
ing of *this*. For the other
some parts of them have
been long agoe preached
before you by the *Author*
though now in another
manner enlarged; which is
a testimony of his *due ob-*
servance

DEDICATORY

servance and respect to this
Honourable Society, he de-
sires may be accepted from
him, who is

Graves-Inne,

Octob. 27.

1658.

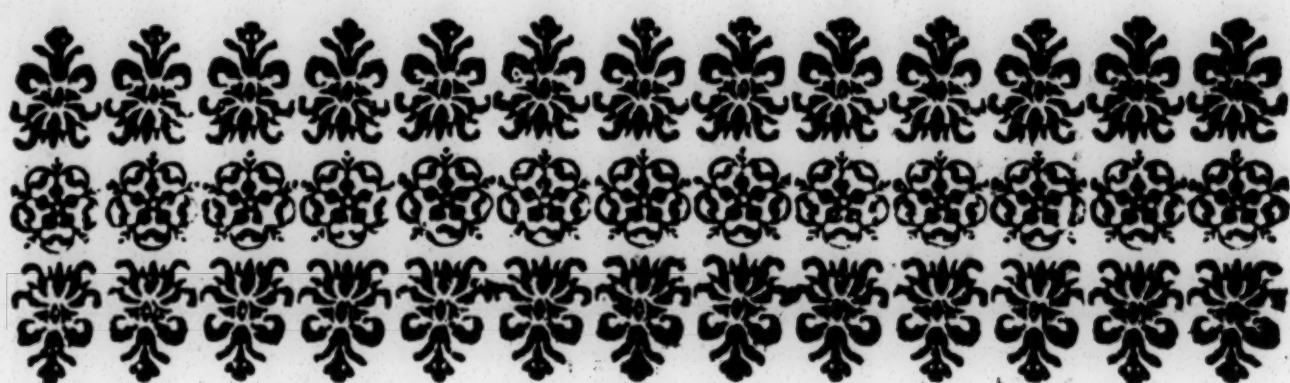
Yours in the service

of Christ,

N. BERNARD.

A 4

To



To the Reader.

How Popery and (a) Prelacy came first to be contracted, is not my enquiry; but sure I am, they are here very far asunder, such as do apply that of Babylon (Rev. 17.) and the Man of sin (2 Thes. 2.) to the Pope can hardly be accounted Popish, which you find affirmed by the late Archbishop of Armagh, and Bishop Bedell, in their discussing of the same words, And who are supported in it by the most Eminent Bishops of England and Ireland, since the Reformation

(a) Though of late it hath had that latitude as to comprehend Episcopacy, yet in Ancient Records (which I have seen) it was limited to the Deans and Chapters; For this was then the form of the Arch-Bishops Provinciall visitation, declaring that he would visit, Episcopum, Praelatos, clericum & populum.

The Epistle

mation. Archbithop Whitgift, Bishop Jewell; Abbot, Bilson, Andrews, Downham, Morton, Hall, Davenant, Prideaux, with others, who have unanimously given their votes the same way, as is hereafter shewn, And indeed it could not be otherwise expected from some of them who had been taught to put him into their (b) *Letany, From the Tyranny of the Bishop of Rome, and all his detestable enormities, Good Lord deliver us. So that if any of later years professing themselves to be the sons of those old Prophets, have so far favoured the See of Rome, as to divert the stream of that application some other way, it appears they have in it degenerated from their Ancestors.*

(b) Common
Prayer in
Edw. 6.

*The first Treatise, being the Primates three positions concerning
Babylon*

to the Reader.

Babylon, was wrot above 40 years ago, (which appears by the places of Scripture, rendred according to the old Translation) and sent to an Irish Jesuit in Dublin, (as I take it (c) Christophorus à sacro bosco, there called F. Halywood, the summe of which having been delivered by the Primate in a Sermon which he preached at Grays-Inne, Nov. 5. 1654. and being much desired by some of the Auditours to be published, he did condescend, to permit this, with that other Letter following, in their satisfaction.

(c) The first that broached that figment of the Nagges head consecration in England, after 45 yeares silence of any other Author, which in Bishop Bedells Letters to Wadesworth, p. 142. is confuted.

The learned Sermon of Bishop Bedels (being of the same subject) I heard him preach it in Christ-Church, Dublin, 1634. before the Lord Deputy and Parliament. The occasion of his giving a copy of it, was at the request of a Papist, to have

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have shewen it to some learned men of his own Religion, and my opportunity to have it, was the near relation I had to him for divers years in that See; which after these 22 yeares lying latent with me) I have taken this fit occasion to publish it.

That which I have added, is by way of confirmation from some grounds out of Ancient Fathers, the successive votes both of the learned Writers in those ages, who lived under the Tyranny of the See of Rome, as of our eminent Bishops and Writers, since that yoke was cast off in England; with the concurrence of our book of Homilies, severall Synods of our own, and other reformed Churches, the determination of the Dutch and French Divines. It being very observable, that whatsoever

* Synops. Theol.
disp. 4^a. de
Christo & An-
tichristo conclus.
Ex quibus ap-
paret Pontifi-
cem & Papam
Romanum, re-
vera Antichri-
stum & filium
perditionis
esse, &c.

to the Reader.

soever differences there are in the reformed Churches in other matters, yet there is a marvellous unity in this. To which is added the like judgement of Arminius, and some of the Church of Rome, (continuing at least in that communion) who professe it out-right; others by way of consequence: Their chief Writers, who meet us halfe way, granting the place, only disputing the time, contending as much as we, that Babylon (Rev. 17.) must be meant Rome, the difference between us, whether Ethnick, or Papall.

For that of the Primates judgement (seconded by some eminent Writers) what is meant, Heb, 6.2. by laying on of hands, and of the sense of the old form of words in Ordination; viz. Receive the holy Ghost, whose sins thou forgive,

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givest, &c. and the use of them to be continued. I had leave from himself for the manifesting and enlarging of it. And I suppose the last subject concerning a Set Form of Prayer, will passe with the lesse opposition, by the concurring of divers eminent and worthy Persons, whom the contrary-minded cannot but highly esteem of. Having both in the former and this, taken up Saint Pauls manner of arguing with the Athenians, as certain also of your own have said, &c. or as elsewhere, one of themselves, even a Prophet of their own, &c. And surely, the Primates appearing so much against the See of Rome in the first, cannot but be a preparative to the bearkning unto him the rather, in the two later.

For

to the Reader.

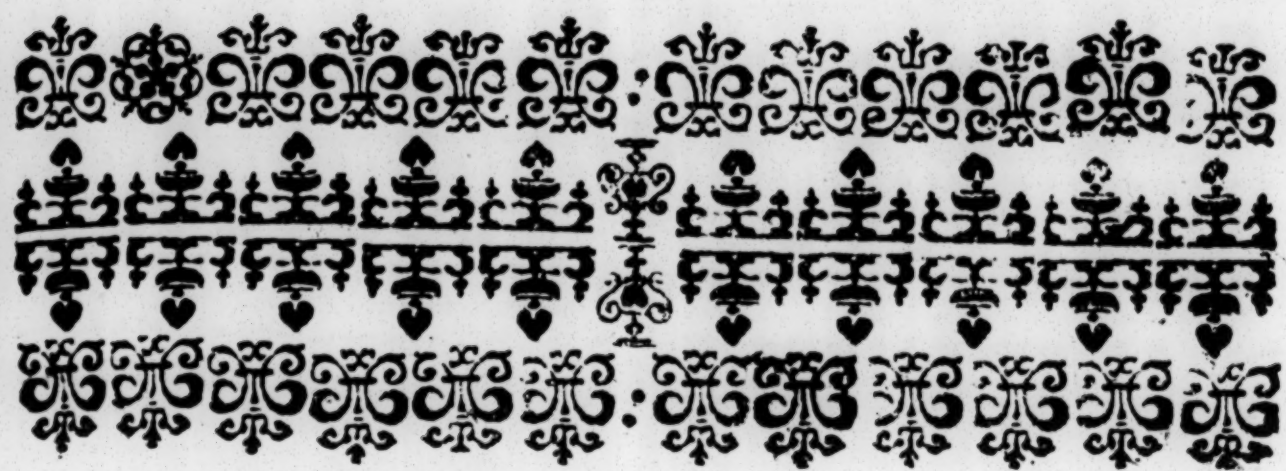
For my self, I have no other design in the whole, but the peace and unity of the Church, which we are all bound to seek, (and without which end and aim, all gifts whatsoever coveted by us, are of no value) and I hope to have that interpretation from such as are so affected.

Two things which have been enlarged by way of Vindication of the Eminent Primate, from the injuries of Doctor Heylene, came so in my way, that I could not passe them, which else (by his being in the esteem of men so far above his reach) there had been no need of. He having in those and divers other aspersions which he hath cast upon him in his late book (which may hereafter be fully cleared) done himselfe the chiefest wrong.

I com-

The Epistle to the Reader.

*I commend the whole to the
Readers charitable and impar-
tiall censure, that no prejudica-
opinion doe obstruct his right ap-
prehension.*



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Of the
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Seducer.

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ROME.

3. Not Heathen *Rome*, but
since it was freed from the Go-
vernment both of *Heathen* and
Christian Emperours, and became
the possession of the *Pope*.

(a)

The

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(a 2) *mit*

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A clear

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ing to the doctrine of the *Church*
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A Character of Bishop Bede his industry at *Venice*, and home, humility, moderation, government, and sufferings.

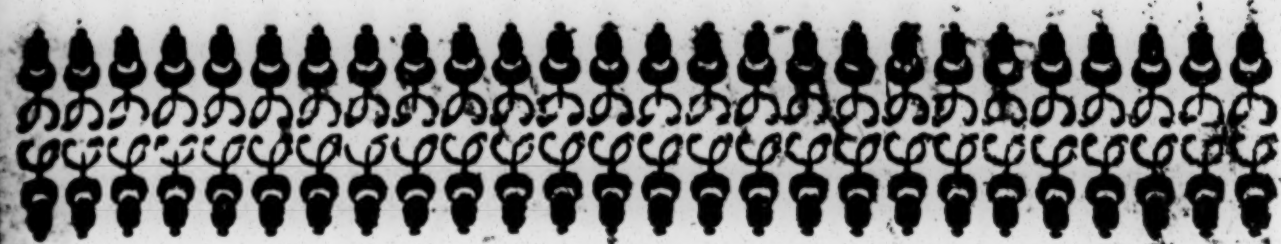
An answer to Mr. Thomas Paines fifth Letter, wherein the *Certificates* have been published by him, for the justification of change of judgement in the *Primate of Ireland* in some points.

ERRATA.

Some omissions of Accents Pointing, and number of the intelligent Reader may correct himself.

Page 39. l. 2. r. professed p. 40. l. 8. r. Lo-ammi. p. 44. l. 18. r. l. 9. for there tis related that p. 46. l. 15. d. and p. 48. l. 8. circ. l. 6. ly. p. 63. l. 21. d., p. 59. l. 11. (although p. 60. l. 4. her. p. 61. gods l. 21. dif- p. 64. l. 22. they, they. p. 70. l. 10. val. p. 82. l. 10. 92. l. 6. may, p. 160. l. 23. & p. 161. l. 11. Padre. p. 162. mar. l. p. 185. l. 2. baptizing. p. 189. l. 2. -mining p. 198. l. 6. of the p. 22. mediately p. 250. l. 22. a. p. 278. l. 13 there p. 317. l. 8. field p. 322. l. 18. prayer, p. 329. l. 21. and Mr. p. 362. l. 12. d. ing. p. 378. l. ult. d. which.

T



The judgement of the late
Arch-bishop of Armagh,
 and Primate of *Ireland,* what
 is understood by *Babylon,*
 in *Apoc. 17. & 18.*

Apoc. 18.v.4.

*Go out from her my people, that ye be
 not partakers of her sins, and receive
 not of her plagues.*

IN these words we are
 straightly enjoyned,
 upon our peril, to
 make a separation
 from *Babylon.* For the
 understanding of which charge,
 these three Positions following
 are to be considered.

B

The

The first Position.

THAT it is plainly foretold in the Word of God, that after planting of the Faith by the Apostles, the Kings and Inhabitants of the earth should be seduced and drawn into damnable error and that the mother of all Abominations of the Earth should be a certain great City called Babylon, in a Mystery.

Proof.

THIS we finde directly down in the *Revelation*

^a Apoc. 17. ^a a great Citie called ^b in a mystery ^c Apoc. 17. 2. & 18. v. 3. *Babylon* should become the mother of the spiritual whoredome and Abominations of the earth, so that the Kings of the earth should communicate with her, and the Inhabitants

of the earth should *be made drunke with the wine of her fornication.*

The second Position,

THat by this great City *Babylon* (the Mother of all the abominations of the earth) is understood *Rome.*

Proof.

1. **B**Y the clear Testimony of Scripture, in the seventeen Chapter of the *Revelation*; where this City is described unto us, First by the *situation*; that it is seated upon *seven Hills*, (v. 9. 18.) and then by the largeness of the Dominion thereof; That it is that *great Citie that ruleth over the Kings of the earth*, (v. 18.) Now that by these two marks *Rome* was most notoriously known in the Apostles dayes, may appear even by the *Romane Poets*, who describe *Rome* just af-

d (Horat.
in Car. se-
culari.)
Dii quibus
septem pla-
cuere
colles.

ter the same manner, as d Ovid;

*Sed quæ de septem totum circumspi-
cit orbem*

*Montibus, imperii Roma Deumque
locus.*

Trist. lib. 1.
Eleg. 4.
Lib. 3. E-
leg. 10.

“ *Rome* the place of the Empire
“ and of the Gods, which from
“ seven hills doth take a view of
“ the whole world. And more
“ shortly *Propertius*.

*Septem urbs alta jugis toti quæ præ-
sudet Orbi.*

The City mounted on seven hills
which ruleth the whole world. No
man reading *Propertius*, ever made
question, but that *Rome* was here
described; and therefore no reason
why any doubt should be made
what that great Citie may be
which with the same colours
painted out unto us in the book
of the *Revelation*.

2. By the judgement of the ancient *Fathers*, affirming expressly that *Rome* is meant by *Babylon*, in the seventeenth Chapter of the *Revelation*, as the *Rhemists* themselves doe voluntarily confess in their last note upon the *first Epistle of Peter*

3. By the *Confession* of those who are most *Devoted* to the See of *Rome*: as (to name one for many,) ^{e De Rom. Pontif. lib. 2. cap. 2.} *Bellarmino* the Cardinal *Jesuite*; whose words are these:

“ [*John* in the *Revelation* every
“ where calleth *Rome Babylon*, as
“ *Tertullian* hath noted in his third
“ Book against *Marcion*, and in his
“ Book against the *Jewes*: and it
“ is plainly gathered out of the
“ seventeenth Chapter of the *Reve-*
“ *lation*: Where great *Babylon* is
“ said to sit upon seven Mountains
“ and to have Dominion over the
“ Kings of the earth. For there is no

“ other City which in the time of
 “ *John* had Dominion over the
 “ Kings of the Earth, but *Rome*
 “ and the building of *Rome* upon
 “ hills, is a matter most famous.
 Hitherto *Bellarmino*.

The third Position.

THAT old *Rome* onely under the
Heathen persecutors (from the
 time of the first Emperour
Constantines dayes) was
Babylon (as the Proctors of the
 Church of *Rome* would per-
 swade us) but *Rome* in her
 dayes being free from the Go-
 vernment both of *Heathen* and
Christian Emperours. And
Rome was to be that *Babylon*
 which should draw the Kings
 and Nations of the world into
Superstition and *Idolatrie* from
 such time as it ceased to be

the present See of Rome.

7

ject to the *civil Prince* (and became the Possession of the *Pope*) until the last destruction thereof, which is yet to come.

Proof.

1. **T**He *matter* of *Babylon* is revealed unto *Saint John* as a mysterie, *Apoc* 17.6. But the persecution of the Church by the *Heathen* Emperour was far from being a mysterie : For it being openly committed, *Saint John* himself at the same time being a companion with the rest of the Saints in this tribulation (banished for the Word of God, and for the witnessing of *Iesus Christ* into the *Iland Pathmos* :) this could not be shewed as a secret and mystifying thing. And therefore some further matter, not then openly known to the world must here be intended.

Apoc. 1.9.

2. The state of Babylon after her fall, is thus declared, Apoc. 18. 2. *is fallen, it is fallen, Babylon great Citie is become the habitation of Devils, & the hold of all foul spirits, a cage of very unclean and hateful birds for all Nations have drunken of the wrath of her fornication, and Kings of the Earth have committed fornication with her, &c.* If Heathen Rome onely were Babylon, it would follow that upon the fall thereof the dayes of Constantine the Emperour, Rome professing the Faith of Christ should then become the habitation of Devils, and a cage of very unclean and hateful birds. Which being a most grosse and absurd imagination, it must needs be granted that after the dayes of the Christian Emperour, the faithful Citie should become a harlot; even Rome (where Faith was once renowned through

all the world) should become Babylon the mother of whoredomes and abominations of the Earth. Apoc. 17.5.

3. Such a Desolation is foretold should come upon the great City Babylon (which in the second position is proved to be Rome) that it should utterly be destroyed and never built again, nor inhabited, (Apoc. 18. v. 21, 22, 23.) Now at that very time when this judgement shall come, it is said that the Kings of the Earth which have committed fornication with her, shall bewail her and lament her, (Rev. 18. verse 9.) whereby it is most evident that Rome is not to cease from being Babylon, till her last destruction shall come upon her; and that unto her last gaspe she is to continue her spiritual fornications, seducing all Nations unto her superstition and idolatry,

4. Saint Paul, 2 Thessalonians

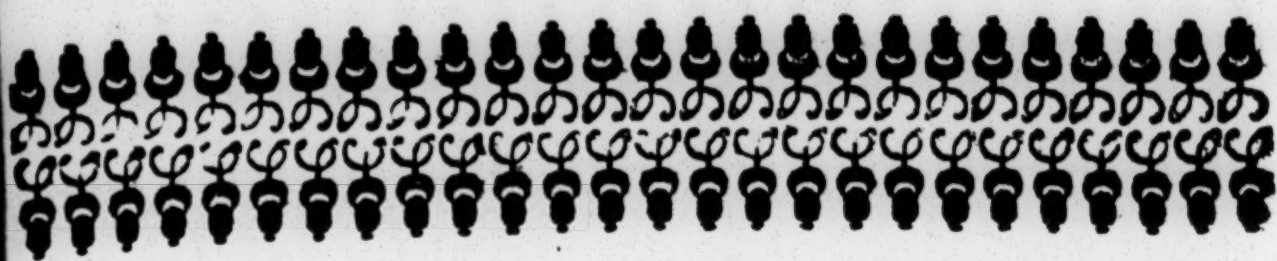
7. Declareth that there was One in his time who did hinder the revealing of that wicked man, who was to be the head of this Apostacie, and falling away from Faith. And when that he should be taken out of the way, (saith the Apostle Verse 8.) So that wicked man be revealed, that withheld and made this hinderance in the Apostles time could be no other but the Emperour, whose hands as long as the possession and government of Rome remained, it was impossible that that wicked One (of whom the people speaketh) should raise there. So that upon his removal that man of sinne must succeed in his roome, whereupon the great Citie, wherein he played

his Throne falleth to be that *Ba-* Revel. 18.
bylon, which should deceive^{23.}
all Nations with her inchant-
ments. Now all the world
can witnesse, that the Emperour,
who sometime was the *Soveraigne*
Lord of Rome, is now quite turn-
ed out of the Possession thereof,
and the *Pope* entered thereupon
in his stead. Whereupon it fol-
loweth, that the *Pope* (for all his
Holiness) is that wicked one of whom^{2. Thess. 2.}
the Apostle Prophefied, that he^{4.}
should sit in the temple of God exalting
himself above all that is called God or
worshipped: And consequently,
that *Rome*, (where he hath set-
tled his Chayre) hath long since
begun, and yet continueth to be
that *Babylon*; from whose com-
munion we are charged to sever
our selves, by that voyce from
Heaven,

Apoc. 18.
4.

Heaven, Goe out of her
People, that ye be not par-
takers of her sinnes,
and receive not of
her Plagues.

TH



The *judgement* of the *Pri-*
mate (wrot by him long agoe
 in answer to the request of a learned
 Friend) what is meant by *the beast*
that was, and is not, and yet is,
 and other passages in the
 17. and 18. of the
Revelation.



IN the *Revelation* these
 four Particulars must
 be carefully distin-
 guished. *The woman*
 (which is the great City *Babylon.*)

The *first beast* which ariseth out
 of the Sea, Apoc. 13. 1.

The *second beast* which ariseth
 out of the *Earth*, Apoc. 13. 11. and
 the *false Prophet* which ministreth
 to the *second beast* that goeth to des-
 truction,

struction, *Apoc.* 16. 13. (19. 20.) which are meant (as I conceive) *Urbs Romana*, *Imperium Romanum*, *Pontifex Romanus*, and *Clerus Romanus*. The two beasts in *Cap.* 13. verses 11. are plainly distinguished, and the distinction must necessarily be observed in the seventeenth Chapter. Likewise for the great beast mentioned in the third and several verses of that Chapter is the same with the first beast of the thirteenth Chapter as appeareth by the description of the seven heads and ten horns: the lesser beasts mentioned in the eighth and eleventh verses (which is the last head of the former) can be no other but the second beast mentioned in the thirteenth Chapter, verse 22. who revived the Image of the former, i. e. of the Empire, and made all to adore it, and adore it.

Now the *Question* is how this latter which is *Pontifex Romanus* can be said to be the beast, *that was, and is not, and yet is?* My conceit of this is *Singular*, but such as it is, I will not conceal from you; The *Pontifices* among the ancient *Rom.* (as *Dionysius Halicarnassens*, noteth in his second Book of *Roman Antiquities*) were obnoxious to no other jurisdiction, neither were bound to render account of their doings to any, they were only at the command of the *Pontifex maximus*, whose authority was so great that the *Emperours* thought it inconvenient that this Supremacy should be committed to any other, therefore by assuming it to themselves, and annexing it to their *imperial Crown*, they did by this means extinguish the *Spiritual Magistracie*, and in a sort extinguish the *solemne Magistracy*, which

which (under the 5. former lie) was distinguished from all other superiour Governments, and persecuted with special regard and verence. That as if now for example in *our* state, one should Prophe of the Government of the Duke of Lancaster under the like Type might say of them in this manner. The beast *that was* (for the Duke of Lancaster in their time *have been* great) and *is not* (for by annexing the *Dutchy* to the Crown, there is now no speech of any Duke) yet *is* (for the *Dutchy* still remains with the several offices appertaining thereunto, though the state of Duke lieth as it were drowned in the person of the King.) So in like manner, the Angel might speak of these *Pontifices Romani*, the beast *that was* (for he was in former times of special account) And *is not* (Be

now confounded , and , in a manner , swallowed up with the state of the Emperour) And yet is (for the Priest-hood remained still,) the Title and Dignity thereof resting in the Emperour. This Beast, this *Pontifex Romanus* shall hereafter appear in his *Pontificalibus* , and by his creatures (*the false Prophet*) induce the world to accept his *Pontifical* power for the highest upon earth, as before they did the *Imperial*, the image whereof is in this perfectly revived.

As for the second we are to consider that the *seven heads* of the first beast are expounded, *Apoc.* 17.9. & 10. to be both the *seven Mountains* on which the woman, (i.e.) the great City, *verse* 18. was seated, and the *seven Kings* (or head Governours,) by which that City was ruled.

C

The

The *Pope* in regard of his *Civil* power over the woman (*i. e.*) his *Regall* Power over the *City of Rome*, orderly succeedeth the *fo* heads that went before him, and so becometh the *seventh*, claiming that respect in higher headship then did his *Predecessors*.

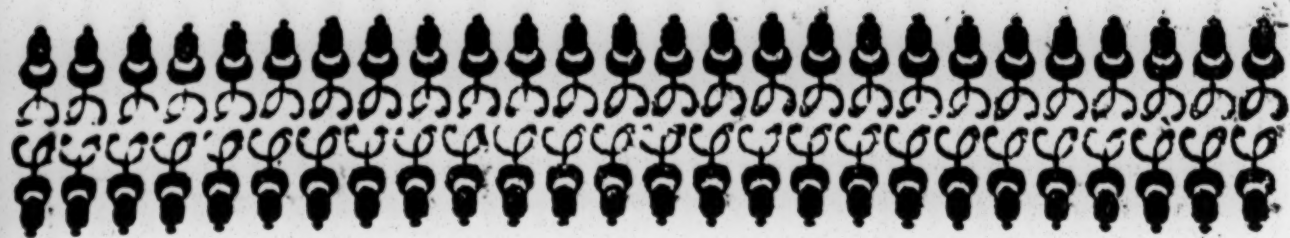
But not content with that, *fo* whereas the state of *Pontifex maximus*, which in *Saint John's* time after a sort *was*, and *is not*, hath been shewed, by means of the *Christian* Emperors was cleared and extinguisht (the first of them bearing only the Title, but not exercising the Office, and *Gratian* the Emperour at last abolishing both the Title and the Office, as by *Zosimus* a heathen Historian we understand) the *Pope* raised it again out of the grave and took it to himself, and after he had gotte

ten to be the seventh head, retained not the pontificality as an *appendant* of his regall Power (as did the Emperours before him) but *advanced* the head thereof far above any of the *seven* civil supreme governments, making himself by that means an *eight* head distinct from any of the former, which in respect of his civil Power was one of the *seven*; Neither was he content to extend the jurisdiction of his Pontificality, *ad urbem & regiones suburbicarias* onely, or to bound it within the confines of *Italy*, but (which was never done by any *Pontifex maximus*, before him) by being *Pontifex urbis*; he challenged a Title of *Summus Pontifex Orbis*, and so it became not onely a head of the former beast, but also a severall beast by himself, receiving in his

C 2

govern-

government the *image* of the former beasts, drawing all the world to worship the same, for (as *Augustinus Steuchus* writeth in the second Book against *Laur. Vallia*) when the Pontificality was first set up in *Rome*, all Nations from East to West did worship the *Pope*, no otherwise then the old, the *Cæsars*.



A SERMON,
 Preached at *Christ-Church*
Dublyn, before the *Lord*
Deputie, and the *Parliament* of
Ireland, by BP. *BEDELL*,
 Bishop of *Kilmore* in *Ireland*,
Anno 1634.

Revel. 18. 4.

And I heard another voyce from Heaven
saying, Come out of her my people, that
ye be not partakers of her sins, and that
ye receive not of her plagues.

Right Honorable, Reverend, Worshipful and Beloved.

In the Censure that Saint
Hierome passeth on this
 Book of the Revelation,
Tot Sacramenta quot Ver-
ba, so many Words so many My-
 D steries,

steries, hath often run in my mind
 and made me even fearful to pro-
 nounce concerning the divers Vi-
 sions in it, and even loath to *meddle*
 with it; Neither have I to my be-
 remembrance, above *twice* in my
 whole life chosen any Text out of
 it to declare out of this place, which
 resolution I should stil have holden
 save that I conceive some *extraor-*
dinary finess in this passage for the
 present occasion of this great mee-
 ing: And yet even now I shall treat
 of such a part, as is none of the
hardest to be understood; so as with-
 out lanching into any *deep and su-*
ble Disputations, we may keep
 by the shore side. And if you will
 be pleased to favour my indeavours
 with your religious Attention, and
 the weaknesse of my voyce with
 your silence, I will hold as straight
 a course as I can, and without

her preamble come to the matter
self of this Text.

And first for the Connexion and
Declaration of the Sence, you shall
be pleased to understand, that in the
former Chapter, Saint John is shew-
ed a sight whereat he wondered
with great marvel. *A woman sitting* Verse 3.
upon a Scarlet coloured beast, full of
names of Blasphemy, which had seven
heads and ten horns; this woman had
in her fore head a name written, Ba-
bylon the great, the Mother of harlots
and Abominations of the Earth.
And in the rest of the Chapter the
Mystery of the Woman, and the
beast that bare her, being largely
declared and one thing amongst
the rest, that *she sits on seven hills,*) Verse 9.
the Conclusion is, *That she is the*
great Citie which raigneth over the Verse 18.
Kings of the Earth. In this Chapter
Saint John proceeds in the same

ter, and tells, how he saw first
mighty Angel descending from
Heaven and proclaiming the fall
of this *Babylon*, (Verse 2. 3.) and
towards the end of the Chapter, to
confirm the matter with a sign, another
mighty Angel takes up a Mill
stone and throwes it into the Sea
with this word with like violence
Babylon shall be thrown, and not

Verse 21.

be found. In the midst between
the Voyces of these two Angels
inserted a long Speech, uttered
so by a Voice from Heaven, beginning
at this fourth Verse which
have now read and extending
the twenty ninth, partly addressing

Verse 7.

Gods People to come out of
this Babylon in time, partly describing
her pride and security going
before her destruction, partly

Verse 10.

bringing in as it were the Funerall
Song, that is, sung for her by the
follow

followers and Lovers partly ex-
porting Heaven with those that
well therein to rejoyce at her
vine.

This is the Order now for the
meaning of the words, that shall
peare best by resolving three
questions. 1. *Whose this Voyce is?*

To whom it speaks? And 3. *What?*
We need not be long to seek *Who it*
that speaks; For both those that
speak before and after are expressly
called Angels, and he that now
speak lacks that Addition, and the
interest that he challengeth in those
that are spoken to, calling them
his People, sheweth plainly (to
the words of our blessed Au-
thor in his speech to *Peter* at the
of *Tiberias*) *It is the Lord.* And
it those relations between the
Lord and his People are often men-
tioned in Scripture, without any

John 21.7

restraint to any one person in the blessed Trinity, yet because he that here speaks telleth of the Lord God *judging the great Citie*, Verse the As of another and third person *Strong is the Lord God that judgeth her*. And again, Verse 20. Speaking to the Prophets and Apostles *saith, God hath avenged you on her*. It is evident that he who here speaks is the *Mediatour*, Our Lord Jesus Christ, who carries his people not in his minde onely, but the Explication of his name, *Matthew 1. 21. He shall save his People from their sinnes*. Whereto it agrees that this Voyce is uttered *From Heaven*, where our Lord Jesus is at the right hand of God. We see the speaker, now who spoken unto *Christs People*: There is no doubt, but in some Sense the World are Christs People,

Inheritance, his Possession. And so much is often expressly expressed, But yet the Scripture in many places intimateth, that this phrase restraineth from the World to some particular and choice people, namely *Israel*, *The Lord thy God hath chosen thee to be a speciall people unto himselfe above all People that are upon the face of the Earth.* So Chapter 10. *The Lords portion is his People, Jacob the lot of his Inheritance ; Ye shall be my peculiar Treasure above all People, though all the Earth be mine.*

Psalms 2. 8.

Exod. 19.

5.

Deut. 7. 6.

Chap. 10.

14, 15. and

Chap. 3.

and 9.

Exod. 19.

5.

Hence it is, that these two, *My people*, and *Israel* ; are used indifferently in the same Sentence, as *Psalms 57: Heare O my people O Israel*, and so in many other places ; yet even amongst these there is some time a difference put, for all that are of *Israel* are not counted

Isay 81. 8.

13.

Micah 6. 2

May 1. 10.

Hosea

1.

9.

Isa. 65. 15.

Rom. 12. 2.

Gods People, to some of them it
 said, *Hear the Word of the Lord.*
Rulers of Sodome, give ear ye Pe-
ple of Gomorah: And for an
 braiding of their continual reb-
 lions against the Lord, the Pro-
 phet *Hosea* is bidden to name
 of his sons, *Lo-mmi, ye are not my*
ple; and when to all other their Re-
 bellions they rejected, yea cru-
 fied the Lord of Glory, the Lord
 also rejected them, and as he threat-
 ned by his Prophet, *called his*
servants by another name, Christian.
 Even these also are in a different
 manner so called, sometimes all that
 are within the Covenant of Grace
 and the Sacraments thereof
 called Christs People; sometimes
 those that he hath foreknown, and
 that are within the grace of the Co-
 venant; *God hath not cast away*
People whom he foreknew accordi-

to that : *I will put my Law into their* Jer. 31. 33
inward parts, and write it in their
hearts, I will be their God and they
shall be my People. And these are
those here most properly spoken
unto, as appears, because the Mo-
tives here used the *fear of partaking*
in sinne and punishment, most
properly work upon theie, besides
these being oppressed & holden in
Captivity by the mystical *Babylon*
here spoken of are in the 6. Verse
Exhorted to cry her quittance in
the same words almost which the
ancient Church of *Israel* useth con-
cerning the old *Babel* : *O Daughter* Psal. 137.
of Babylon which art to be destroyed, 8.
happy shall be he that rewardeth thee
as thou hast served us.

The third and last Point to be
cleared remains, what the people
of God are commanded to doe, *goe out*
of her, saith our Lord *Iesus Christ;*
that

That is doubtlesse *out of Babylon*
 Isa. 21. 9. *before proclaimed, to be fallen* that
 after the Prophetical phrase cer-
tainly to fall; Babel is fallen, is
fallen whence this form is bor-
 rowed.

That *Babel* was a City in *Chaldea*
 standing by the River *Euphrates*
 where by the occasion of the pre-
 sumptuous Tower, the Language
 of Mankinde were confounded
Genesis 11. 10. The first seate of
Nymrods Tyranny, Chapter 10. 10
Nebuchadnezer the King thereof
 carried thither Captive, *Jeboiakim*
 and with him *Daniel* and his com-
 panions, together with the vessel
 of the House of God; about some
twelve years after *Zedekiah* also was
 carried away Captive to the same
 place, *Jerusalem* burnt, the Temple
 desolated, and the whole people in
 a manner carried out of their own
 land

land to the same place of *Babel*, where they continued seventy years unto the overthrow of the *Babylonian* Monarchy by *Cyrus*.

The Prophets *Isay* and *Jeremiah*, foretel the ruine of this *Babel*, and delivering of Gods People from her Tyranny, whom they exhort upon her fall *to retorne* into their own land : Hence is this forme taken, and this whole Chapter is compiled of little else, but the phrases of the Prophets touching *Babel* and *Tyrus* as the diligent reader by comparing the concording places may easily perceive :

This Exhortation to leave Babylon, is, *Depart ye, Depart ye* Isa. 52. 11.
goe out from thence, remove out of Ser. 50. 8.
the midst of Babylon, and goe forth and Jer. 51. 6.
out of the land of the Chaldeans, flee 9.
out of the midst of Babylon, and de-
liver every man his Soul, be not cut
off

off in her iniquitie forsake her, and let
us goe every one into his own Coun-
trei, Verſ. 45. My people, goe ye out
of the middeſt of her, and deliver ye
every man his Soul from the fierce an-
ger of the Lord, which as you ſee are
almost the very words of this Text,
ſo that which followes here in the
ſeventh Verſe, *I ſit as a Queen and
am no Widow, and ſhall ſee no ſor-
row*, is taken out of *Iſaiab 47.*
7, 8.

The wayling of the Merchants of
this *Babel*, and the ſtore and pre-
ciousneſſe of her Merchandize is
borrowed from the like Descrip-
tion of the Coſtlyneſſe of *Tyrus*,
Ezek. 27. The irrecoverable ru-
ine of this *Babel* ſhewed in the end
of this Chapter, by the ſigne of a
great Milſtone caſt into the Sea, is
taken out of *Ier. 51.* Where the
Propheſie of that it ſelf againſt *Babel*,
is

is appointed to be bound to a Milstone, and cast into the river Euphrates, which ran through the old Babel, with this word. Thus shall Babel sinke, and shall not rise from the evil which I will bring upon her.

These Prophecies were accordingly accomplished, as you may see in *Daniel*, for she is related in a great Feast made by Belshazzar to a thousand of his Lords (wherein he would needs bring forth the Vessels of Gods House for his Nobles and Concubines to quaff in.) God wrote his Doom with a band upon the wall of his Banqueting house, and the same night the Medes and Persians under Darius and Cyrus, entered the Citie, slew the King, and proclaimed libertie to Gods People, to return into their Countrey and redifie the House of God as you may see, and thus came Babel the
Glory

*Daniel 5.**Ezra 1. 1.*

Glory of Kingdomes (as it is called
Esay 13. 19.) to Confusion : But
 this is the *literal* Babel, whereunto
 there is a reference in this Text.
 What now is the *Mystical* Babylon
 which here Gods People are bid-
 den to leave. Questionlesse some
 City answering to this, in *State*, in
Glorie, in *Oppression* of the People of
 God, neither must we take it for the
 buildings onely and houses, but
 for the State also and Policy ; as
 besides the Evidence of the Type
 of *old* Babel, so taken by the Pro-
 phets, and the common use of
 all Authours in like Case doe
 lead us.

There be two Opinions recited
 by Cardinal *Bellarmino* in this
 matter, one that it should be the
communitie of all the wicked and
probate. But this hath no manner of
 agreement : with the Circumstances

ces of the Text: This is not seated
on *seven* hills, nor hath it seven
Kings, five fallen, one being, and an-
other to come, nor will those
things that are foretold of the de-
struction of *Babel* agree to this Ex-
position, and is rejected by the
learned of that side: And himselve
names another (which he ap-
proves for the better) *viz.* that
here by *Babel* is meant the *Citie of*
Rome. As that was in Saint *Iohns*
time, for as he shewes out of *Ter-*
ullian, Look as *old Babylon* was
the head of that Empire, whose
King persecuted and lead into cap-
tivity, the People of God, so
did *Rome* then: This is not onely
Bellarmines judgement, but *Salmeron*,
Viegas, and others of that side *that*
Babylon is Rome. They do well
to yield to the clear evidence of
truth so clear in deed as it would be

too shameful *impudence* to deny
 For what City was there which
 Saint *Iohns* time could have
 addition of great, but onely *Rome*
 or did *rule over the Kings* of the east
 or (to omit all other Arguments)
 was seated on *seven hills*: *Septem*
que una sibi muro circumdedit and
 It may be said *Constantinople* also
 set on seven hills and not unfitly
 it was built in *Emulation* of *Rome*
 called *new Rome*, but not till so
 * *Ages* after Saint *Iohns* time,
 need not spend more words in
 plain matter having our Adver
 ries own Confession, *Babylon*
Rome, and old *Rome*; yea faith
larmine, *Heathen Rome* persecut
Rome: Hear I beseech you, (Right
 Honourable and beloved) to
 serve well, not what *I say*, but what
 Saint *John*, what the *Angels*, what
 our Lord *Iesus Christ* himselfe

* Anno
 330.

tell and relate in this Chapter,
touching the fall of this *Babel* or
Rome. It is confessed; if *Babylon*
be *Heathen Rome*, that is now false,
and hath been above a thousand
years agoe, and consequently
thenceforth it is become *An habita-*
tion of Devils, the hold of every
foul spirit and a Cage of every unclean
and hateful bird, for these are by the
Angel conjoyned with the fall
thereof in the 2 Verse, will *Bellar-*
mine and his fellowes now confess
this to be so: I trow not.

But because it may be some
body else will, that we may speak
not only to the *men*, but to the *mat-*
ter. Observe that the ruine of *Ba-*
bylon here spoken of, is so described
as to be sudden in one *day*, in one
houre: her desolation is not only
without *recoverie*, but even *Conso-*
lation, like to the throwing of a

Verse 8.
10. 19.

E

Stone

Verse 21.
22, 23.

*stone into the Sea, so as neither Musick
nor Minstrel, nor the sound of a
Quern, or any Crafts-man, nor the
voyce of a Bridegroom, or a Bride
nor light of a Candel shall be found
in her any more, This can
not agree with the Conversion
or the Subversion of heathen Rome
for all these things are yet left now
to be found there; and if men will
not wilfully shut their eyes, they
must (me thinkes) needs see
that this Desolation did not then
come upon Rome, nor is yet come
upon her, And therefore it is not
Heathen Rome, but after the embracing
of Christian Religion, which
to fall, and consequently that one
of which Christs People are called*

*Viegas of likelihood was aware
of this, and therefore hath devised
another shift to escape by: He saith
Rome is here to be taken in a down*

estate

estate. That before it received Christs Faith, and that which shall be in Antichrists time : when (as Saint Iohn saith in this and the former Chapter) It shall revolt from the Bishop of Rome, and from the Faith (as he saith) a little before Antichrists coming, or at least at the beginning of his Kingdome Rome shall be grown proud, and secure, so as to say, I sit as a Queen; and then by the ten Kings mentioned in the former Chapter (who had given their Kingdomes unto her ;) shall she be ruined and burnt, &c In this Exposition, the revolt that he tells of from the Obedience of the See of Rome, is a Fancy of his own, and hath not the least ground in St. Iohns Vision, That the revolt from the Faith, whereof the Apostle Paul speaks, (2 Thessalonians 2.) is the very Apostacy of Antichrist the man of sinne, and sonne of perdition, that

Rome in Antichrists time shall be secure, and account her self to sit as a Queen, and then be destroyed by the *ten* Kings that formerly had served and obeyed her; this is very true, as being expressly so laid down in the 16. and 17. Vers. of the former Chapter. But that which befell the *Jews* in the looking for the *Kingdome of Christ* when it was already among them, happeneth to *Viegas* and those of his side, They fondly look for *Antichrist* the last head of the beast, whereupon the *Babylonian* Harlot sitteth above *thousand yeares* after all the former and consider not that this beast is one *Principality* under divers forms of Government, whereof five being fallen in Saint *Johns* time, one then is being, and the other to endure, a short space. To make this short space a thousand years, or else to put

so many years of the *Popes* government over *Rome* before Antichrist come, who shall forsooth revolt from his Obedience: It seemes rather the dream of a waking man then to hold any likelihood of Truth, Howsoever it resteth even by *Viegas* consent (notwithstanding his *cunning* combination of two states of *Rome* that under *Paganisme*, and *that under Antichrist*, with a thousand years between) that *Rome* must have continued *Christian* for sundery Ages before her Desolation, and for ought doth yet appear *the present Monarchy* which she claims to exercise over the Christian World, is the *Mystical Babylon* out of which Gods People are called.

For the better clearing whereof, let us consider the Description that is made of this *Babylon*, by the

Angels and our Saviour Christ himself more distinctly, to see whether it doe agree to the present estate of Rome or no: The Angel tells Ioh in the last Verse of the former Chapter, *The woman which thou sawest is the great City which reigneth over the Kings of the Earth*, and before (Verse 5.) upon her forehead is a name written, *Mysterie Babylon the great*. Touching this greatness I may spare my pains to speake much, there is a learned Book of *Iustus Lipsius* which he intitles *Admiranda*, marvells, touching the greatness of Rome, not long after the concurrence thereto, there was another made by *Thomas Stapleton* a Countreyman Professour at *Oxford*, which he intitles *Vere admiranda*, Marvels indeed, touching the greatness of the Church of Rome, wherein by comparifon

indeavours to shew that for largeness of *Extent, strength and power* over Princes themselves, *honour* yielded unto it, the greatness and magnificence of the *Romane Church* doth far surpass the *Roman Empire*. These two books were both printed together, and set forth at *Rome* against the year of *Jubilee, 1600.* as if the Papacy laboured to carry in her forehead the name *Great Babylon*;

For the *reigning over the Kings of the Earth* by this great City, (which is another point of the Angels description.) It is true that heathen *Rome* had anciently in the borders and confines of the state, sundry Kings that held their Kingdomes of her, Such were the *Herods, Aretas and Agrippa* mentioned in the *New Testament*; but these were neither in number nor dignity, nor in the absoluteness of
E 4 their

their subjection to be compared
 with those that the *now Rome* reign
 eth over: And no great marvel if the
 Roman Emperour armed with thirty
 fourty Legions had many Kings at com-
 mand (saith Stapleton) but that the
 Pope being altogether unarmed, should
 give Lawes to the Kings of the Earth
 and either advance them to their King-
 domes, or depose them, who would not
 account worthy of great marvel? true
 but the Angel shewes us the true reason
 Verse 12. for, the ten hornes which thou sawest
 Verse 17. are ten Kings which have received
 Kingdome as yet but receive power,
 Kings at once with the beast, &c. For
 God hath put in their hearts to fulfill his
 Will, and to agree and to give their
 Kingdome unto the beast, until the
 Word of God shall be fulfilled.

And consider I pray you here
 the manner how they have given
 their Kingdomes to the beast

Upon the Election of any new Pope,
they send a solemn Embassage to pro-
fess their Obedience to him: And one
of those (which is extant in Print,
as great a Monarch as any the
Christian World hath) Offers him-
self and all his Kingdomes, his Seas,
Firm lands, Islands, Armes, Forces,
Treasures, Ships, Armies, whatso-
ever he is, whatsoever he hath, what-
soever he is able to doe; and falling
down at the Popes feet as a most obe-
dient Sonne: he acknowledgeth and
confesseth him to be the true Vicar of
Christ our Saviour on Earth, the succes-
sor of Peter the Apostle, in that See, the
head of the Universal Church, the Pro-
tect, Parent, and Pastor of all Christi-
ans, praying him and humbly beseeching
him that he would receive all whatso-
ever he hath offered to the profit & de-
fence of the Church into his Protection
and Patronage: And these words, &c.
are

are said with a gesture corresponding
the Ambassador falling down upon
knees: let Lipsius if he can with all
 reading in Story, shew us such
 Example of any King subject
 old *Pagan Rome*:

It is true that *Nero* accounted
 for his highest Glory to have
 the Crown upon *Tiridates* the King
 of the *Armenians* head in the City
 Rome, with great state and pomp
 But let us see (saith *Stapleton*)
the Majesty of the Church of Rome
hath not had an equal part of this glory
yea and a greater, and then he re-
 kons how Pope *Leo* the third gave
 the Empire to *Charles* the great, and
 how other Popes conferred to-
 thers a great many other King-
 domes: One thing he forgets that
 neither *Nero* nor any other Em-
 perour of old *Rome* ever Crowned
 with his feet, as *Celestine* the third

did *Henry* the sixth, nor caused him
to hold their stirrups, or kiss their
feet, much less set their feet upon
their neckes as Pope *Adrian* the
fourth, and *Alexander* the third, did
to the Emperor *Frederick*.

And that we may not spend
more time in proving that the pre-
sent *Papal* Rome reigneth over the
Kings of the Earth, the Merchants
of *Babylon* are now resolved That
all the Kingdomes of the Earth are the
Popes, insomuch that the best Ti-
tle that any Prince can have to his
Crown is, *Dei & Apostolicæ sedis gra-
tia*, by the grace of God, and Apo-
stolick Sec. And Cardinal *Bellar-
mine* recognizing his works retracts
that which might seem to Cross
this title about the Popes dividing
the new world to the *Portugals* and
Spaniards: And tempers that which
he had said that Christ himselfe
whose

Lib. Rom.

Pont. 5. 1. 2

6.

Ab Alex 6.

Cap. 7. 8.

whose Vicar the Pope is, had no temporal Kingdome, and lastly, asserted more roundly, contrary to his former opinion viz. That the Church may deprive infidels of their Dominion which they have over the Faithful yea, albeit they do not endeavour to turn away the Faithful from the Faith. Howsoever she doth not always so, because she wanteth strength, and doth not judge it expedient, but unquestionlesse, if those same Princes do goe about to turn away the people from the faith, they may and ought to be deprived of their Dominions: I shall not need to call to remembrance here what Faith and infidelity is at this day in the Roman Language when Paul the Fifth, teacheth the Catholicks that they cannot take the Oath of Fidelity (*salva fide Catholica*) without the safety of the Catholick Faith; which she w

newes, that if the *Pope* may deprive
 infidels of their Dominions, how
 much more such as are *Christians*,
 being thereby more *under the verge*
of his authority, concerning the
Popes ruling over the Kings of the
 Earth, this may suffice.

The Angel which in the begin-
 ing of this Chapter proclaimeth the
 fall of *Babylon*, saith that all Nations
 have drunke of the *wine of the*
wrath of her Fornication, and the
 Kings of the earth have committed
 fornication with her. In the Greek
 the Text is so, but might as well
 for the force of the Words, and bet-
 ter for the circumstances be ren-
 dered *of the wine of the heat of her For-* τὸ θυμῷ.
ication. And so Chapter 14. 8.
 This seems to be a Declaration of
 the *liquor* contained in the golden
 Cup which she hath in her *band*
of abominations and unclean For-
nications,

See also
Chapter
14. 10.

nications, And in this Chapter V
23. by thy Sorceries were all Nations
deceived; by all which is meant
that with hot intoxicating lo
drenches, she had besotted the Kings
of the Earth to be enamored of her
How to declare this of Heathen
Rome I cannot well tell, unless
were that by benefits, favours and
shew of honor, Kings and Provin
ces were alured to bear the Roman
yoak, and conform themselves to
Rome; but for Papal Rome the matter
is more easie, for under the pretence
of religious Holiness, and Spiritual pro
fit, the blessing of Almighty God, and
of the blessed Apostle Saint Peter and
Saint Paul, Christs Vicar and Saint
Peters successor the Keyes of Heav
fulness of Power: And the Aposto
lical Sees, Exemptions, Dispens
ons, Pardons, Faculties, Indulgences
Jubilees, inlarging of souls out of P
gator

atory, she hath brought all sorts to
her love and lure, Princes and
great men, finding how needful
her favour is for dispensing with
some disadvantageous *Oaths* or
incestuous marriages, or a soldering
some *crackt title* to some *signory*,
have been in Emulation and jea-
lousie one with another about her
love, and contented their subjects
should flatter her and be seduced
by her, so as at length she hath
brought them to believe (at least to
make profession that they believe)
she cannot deceive them though she
could never so fain, Volens Nolens
errare non potest. If this cup of In-
chantment were not; were it likely,
were it possible, that she should
perswade Christians to be content
not to hear Christs Voice, speak-
ing in his *Word*, not to receive the
holy *Sacrament* of his body and
blood

blood whole and intire though
so gave it; and the Church for
many Ages so kept it, Not to pre
with understanding in a know
tongue not to take the *ten Commandments* as God pronounced and
wrote them twice with his own
finger, but as she hath rased and
deformed them, Not to say *Amen* to
the Lords Prayer in the company
with other Christians, because
would not allow it; were it not for
this *cup of Error*, could she ha
ever perswaded that she can dissolve
the bonds of fealty betwixt Subject
and Prince, depose and denounce
Kings; and warrant their Subjects
to kill them, and had she not
with this *cup of Sorcery* transform
men into beasts, could she ha
found any that would have advan
tured to execute these her ungodly
and wicked designs?

Here by the way let me tell you of an old *Babylonian* trick, by which especially, the *Westerne* Babylon hath conveyed this cup of Errour into the hands of all Nations. We read in the first of *Daniel*, that *Nebuchadnezzar* commanded the Master of his Eunuches, *That he should bring certain of the Kings seed, and of the Princes Children in whom was no blemish, and of able witts. to teach them the Learning and Tongue of the Chaldeans;* Thus were *Daniel* and his fellowes used, and had other names and education given them that they might forget their own, though Gods special Grace in them went beyond the pollicy of *Babylon.*) Such and worse hath been and is the practice of *new Babylon* in drawing younger Brothers of great houses and good wits to *Rome* and *Romish Colledges* and

F *Semi-*

Ezra. 4

Seminaries, some of their names changed; making them their chiefe instruments of State to mould and frame their own Families, and Countreyes to the *Roman* *Doctrine* and Obedience. Those of the Council of the *Samaritans* that resisted the building of the Temple; render the reason of their careful advertising the King of his interest, viz. that *because they were salted with the salt of the Palace it was not meet for them to see the Kings damage*: how should not they that have had their Education at the new *Babylons* Charges; but in gratitude further her affaires, and draw them they may to her Obedience and Devotion: And thus much concerning *Babylons* Cup.

It followeth after in process our Lords speech; upbraiding that *she glorifies her selfe and li-*

wantonness and pride, and saith, I sit
as a Queen and shall not be a widow,
nor see any sorrow, &c It would re-
quire a long time to recite the Pro-
verbs and by words only, which have
been call up and down, concern-
ing the wantonness and unclean-
liness of Rome, since she came to be
the seat of the *Popes Court*, and how
she hath drawn to her self, and
spent the wealth of all Nations; in
this matter I will spare rather your
Ears and this place, then my own
pains; for the Boast of *sitting as a*
Queen, consider her *maxims*; viz.
The Church of Rome is the Mistress
and Teacher of all Churches, with-
out spot or wrinkle, and it is ne-
cessarie to salvation to every humane
Creature to be under the Bishop of
Rome, that no man may judge
him nor say unto him *Domine cur*
ita facias. If any man have a desire

to see the vaunts of *Rome* in this kind let him be pleased, to view the image of the *Man of sin*, exalting himself in the *Temple of God*, as it is drawn by Master Fox in the end of the former Tome of his *Acts and Monuments Ecclesiastical*, out of the Popes own Decrees and Decretals; And if any make scruple to look on that Book, let him see *Bellarmino* undertaking that the Pope intending to teach the whole Church can in no case erre in things pertaining to Faith; no, nor yet the particular Church of Rome, that is probable and pious to believe the Pope cannot become an *Heretic* even as a particular Person; that he is the judge of *Controversies* in the Church, and his judgement certain and infallible: Add to these, that the same *Bellarmino* makes *Temporality* one of the notes of the Church.

*De Rob.
Pont.
Cap. 3.
Ver. 5.*

*De Not.
Eccl. l. 4.
c. 8.*

One point more rests in the speech of the last Angel concerning Babylon in this Chapter, Verse the last, *That in her was found the bloud of the Prophets, and Saints & of all that were slain upon the Earth:* And in the former Chapter, John Verse 6. saw the woman drunken with the bloud of Saints and Martyrs of Jesus: That *Heathen Rome* was such there is no doubt: And although *Bellarmino* would draw the Text another way to *Jerusalem*) that this is the Verse 11. great City, where the bodies of two witnesses shall lie unburied, where also the Lord was Crucified, since in the *Romane Empire*, and by a *Romane Deputy*, and to a *Romane Death*, our Lord was put, But this doth no less stick by *Christian Rome* unto this day, to be drunken with the bloud of Saints and Martyrs of Jesus: Let Histories be turned, and

an exact account taken, how many thousands (otherwise good *Christians*) have been slain and massacred merely for his pleasure sake. And because they would not submit to her Obedience; I think will very evidently appeare that they are incomparably more than all those that suffered Martyrdom for the *Christian Religion* under *Heathen Romes persecution*. To omit those whom as an *Imperial Harlot* she hath caused to be killed for calling her name in question.

Thus you see the Description of *Babylon* doth no lesse agree to the present, then the old *Heathen Rome* the great City, her command over the *Kings of the Earth*; Her enchanted Cup, Her wantonness and delicacy, Her arrogancy and pride: Lastly that bloody and blood-thirsty Cruelty
again

against the worshippers of Christ, exercised by her, and (which I desire you to observe) by her alone; for in no other part of the Christian world you shall find it.

To conclude then, since neither *Heathen Rome* only, as she was heathen (as *Bellarmino* would have it) can be *Babylon*, nor partly *Heathen*, and partly *Antichristian*, as revolted from the Pope, with a gap of a thousand years between (as *Viegas* divineth) And the Character that the Holy Ghost sets upon *Babylon* doth no lesse, but rather more agree to the present *Pontifical Rome*, then to the old *Imperial*. It is the falsely termed Christian, indeed the *Antichristian Rome*, which is the *Babylon*, out of which Gods People are called.

And how they are to go out of her, it rests to be considered: *Bellarmino*

Rev. 11. 8

cites Saint *Augustine* to prove that it is *Corde non Corpore*, not in place but affection; But the Temple of Gods people departing from *Babylon* would seem to imply both; And that rather because this great City is spiritually called *Sodom* and *Egypt*: now such was the departure of *Lott* out of *Sodom* and *Israel* out of *Egypt*.

John 4.

It is true that by *Cyrus* his Edict Gods people were permitted to return into their own Countrey to the place where the Lords worship was then fixed; Now there is no such place specially appointed, as our Lord *Iesus Christ* shews in his speech with the woman of *Samaritan*. But certainly if any of Gods people cannot by separation in judgement and affection so live, as not to be partakers of the sins of *Babylon*, they are to go out bodily also, and in no wise to touch any unclean thing.

God

Gods people are warned to do, even
by the consideration of the *Holy*
 vessels of the Lord which they car-
ried with them out of *Batylon*. The
reason which confirms this charge
of going out of *Babylon*, is drawn
from the danger of participation in *Isay 52.11*
her sins, and in her *Plagues*, that is,
blowes, stripes, punishments, which
are not onely those mentioned in
the 8 Verse, *Death, Mourning, Fa-*
mine, Fire, but as in the 14. Chapter
where the same Proclamation is
made of her fall which is here) the
drinking of the *hot and unalaid wine*
of Gods vengeance, and to be torment-
ed with *fire and brimstone in the pre-*
sence of the Holy Angels, and the Lamb,
and the *smoak* of their torments shall
ascend for ever and ever. We have
thus discussed the meaning of this
scripture, which being all laid to-
gether is this, *Saint Iohn bears our*
Lord

Lord Iesus Christ admonishing from
Heaven his faithful people to come
out of the obedience of Romish, Popish
Babylon, least partaking with her
her sins, they receive also of her stripes
and punishments, both Temporall and
Eternal.

Here concerning the person
the speaker mentioned in this
place, and that circumstance, that
he speaks *from Heaven*, I will for
the present say no more, but desire
only that it may renew the religious
attention of all; that each
would say with himselfe, I will
hearken what the Lord God will say
for he will speak Peace unto his People
and to his Saints that they turn not
folly: That every one would re-
member the words of the Apostle
Heb. 12.
25. *feethat ye despise not him that speaketh*
for if you escaped not, when ye refused
him that speaketh one Earth, much more

more shall not we escape if we turn away from him that speaketh from Heaven ; But these points shall be more profitably pressed when we shall have considered the speech itself.

Wherein observe first, he call *his people to come out of Babylon,*) a plain Argument that there are many not onely good *Moral* and *Civil* honest men there, but good *Christians*, not redeemed onely, but in the possession of the grace of our Lord Jesus Christ, which may be confirmed by these reasons.

First there is amongst these that are under the tyranny of the *Romish* Babylon, the *Sacrament of entrance*, into the Covenant of Grace; *Baptisme*, by which those that are partakers thereof are made *Members of Christ*, the children of God, and heirs of *Eternal life*: & of these that have but this Seal of Gods Covenant, (*viz. Infants*)

infants) are no small and contemptible part of Gods People though as yet they cannot hear the Voyce of Christ calling out of Babylon; besides this there is publication of the tenure of the Covenant of Grace to such as are of years, though not so openly and purely as it might and ought, yet so as the grounds of the Catechisme are preached, finished, Chrifts redemption (the story of it) is known Faith to him is called for, and this Faith by the Grace of God wrought in some: For the Word of God and his Calling is not fruitless, but like the rain returneth not in vain; and where true Faith is, Men are translated from death to life, he that believeth in the Son hath everlasting life.

John 3.
18. 36.
5. 24.

John 3.
last vers.

Some men perhaps may object the Faith which they describe and

call by this name of *Catholick Faith*,
is none other but such as the *Divels*
may have:

I answer, Religion is not Logick,
He that cannot give a true defini-
tion of the soul is not for that, *with-*
out a soul; so he that defines not
Faith truely, yet may have true
Faith; learned Divines are not all of
accord touching the *definition* of it,
But if (as by the whole stream of
the Scripture it should seem) to be a
trust and cleaving unto God; this
Faith many there have, the Love of
our Lord *Jesus Christ* is wrought in John 14.
many there, now he that loveth 2 I. 23.
Christ is *loved of him and of the Fa-*
ther also, and because the proof of
true love to *Christ* is the *keeping of*
his sayings, their are good works, and
according to the measure of know-
ledge great *conscience* of obedience.

Yea will some man say, But
that

that which marreth all is the Opinion of *merit and satisfaction*. Indeed that is the *School Doctrine*, but the Conscience enlightened to know self will easily act that part of the Publican, who *smote his breast and said, God be merciful to me a sinner*. I remember a good advice of one of that side, let others (saith he) that have committed few *sins*, and done many good workes *satisfie* for their sins. But whatsoever thou dost, refer it to the Honour of God: so as whatsoever good come from thee, thou resolve to do it to please God, accounting thy works too little to *satisfie* for thy sins. For as for thy sins thou must offer Christ's works, his pains and wounds, and his death it self to him, together with the love of his out of which he endured these things for thee. These are available for the *satisfaction* for thy sins. But thou whatsoever thou dost or sufferest

offer it not for thy sins to God but for
his love and good pleasure, wishing to
find the more grace with him, where-
by thou mayest doe more, greater and
more acceptable works to him, let the
love of God then be to thee the cause
of well-living, and the hope of well-
working: thus be, and I doubt not
but many there be on that side that
follow this Councel; here with I
shall relate the speech of a wise and
discreet Gentleman, my neighbour in
England, who lived and died a
recusant; he demanded one time,
What was the worst Opinion that we
could impute to the Church of
Rome? It was said, there was
none more then this of our merits: And
that Cardinal Bellarmine not onely
doth uphold them, but saith, we may
trust in them, so it be done soberly;
And saith, they deserve Eternal life,
not onely in respect of Gods pro-
mises

*De justifi-
ca. lib. 5.
cap. 7.*

promises and Covenant, but also
 regard of *the work it self*: who
 upon he answered, Bellarmine
 a learned man, and could perhaps
 send what he wrote by learning, But
 his part he trusted to be saved
 by the merits of his Lord and Saviour
 Jesus Christ, and as for good works
 he would do all that he could: Et vo-
 ant quantum *volere possint*.

To proceed: In or under
 Obedience of Rome there
 Persecution and that is a be-
 mark of Christs people, then Bel-
 mines Temporal felicity all that
 live godly in Christ Jesus (saith
 Apostle) shall suffer persecution;
 shall be hated of all men for my Name
 sake (saith our Saviour) and lo
 all they on that side that are less
 perstitious then others, or do
 speak of redrels of abuses, yea, that
 is Martyrdome for a free opposi-

mens traditions, *Image-worshippers*,
Purgatory, and the like.

Add, that inobedience to this call
of *Christ*, there do some come dayly from
thence, and in truth how could our
Saviour, call his people from thence
if he had none there? How could
the Apostles say that *Antichrist* from
whole captivity they are called shall
sit in the Temple of God (since that
Jerusalem is finally and utterly de-
solated) unless the same Apostle
somewhere declaring himself had
shewed us his meaning, that the
Church is the house of God, and a-
gain, ye are the Temple of the living
God, and the Temple of God is Holy,
which are ye; It will be said
that there are on that side ma-
ny gross errors, many open *Idola-*
tries, and superstitions, so as those
which live there must needs be ei-
ther partakers of them and like
G many

1 Kings
19, 18.

minded, or else very *Hypocrites*. By
 many errors and much ignorance
 so it be not *affected*, may stand with
 true Faith in Christ, and where
 there is true *Contrition* for our sins
 (that is, *because it displeaseth God*)
 there is a general and implicate re-
 pentance for all *unknown sins*, God's
 Providence in the general reviving of
 the *ten Tribes*, when *Elias* thought
 himselfe left alone had reserved
seven thousand, that *had not bowed*
to the Image of Baal; and the same
 may be conceived here since espe-
 cially, the Idolatry practised under
 the obedience of Mystical Babylon
 is rather in false and will-worship
 of the true God, and rather com-
 mended, as profitable, then as ab-
 solutely, necessary, enjoined, and
 corruptions there maintained
 ther in *superfluous* addition then
traction in any thing necessary
 for salvation.

Neither

Neither let that hard term of *hypocrisie* be used of the infirmity, and sometime, humble and peaceable carriage of some, that oppose not common errors, nor wrestle with the greater part of men, but do follow the multitude, reserving a right knowledge to themselves, and sometimes, (by the favour which God gives them to find where they live,) obtain better conditions than others can; We call not *John* the beloved Disciple an hypocrite, because he was *known to the High Priest*, and could procure *Peter* to be let to see the arraignment of our Saviour: nor *Peter* himself that for fear denied him, much less *Daniel* and his companions that by suit obtained of *Melzar* their keeper that they might feed upon pulse and not be defiled with the King of Babels meat, and these knew themselves

John 18.

15, 16.

Daniel

1. V. 16. 2

selves to be *captives* and in *Babel*.
 in the new *Babel* how many thou-
 sands do we think there are that
 think otherwise that they are in the
true Catholike Church of God, the
 name whereof this *harlot* hath usur-
 ped: And although they acknow-
 ledge that where they live are ma-
 ny abuses, and that the Church
 hath need of *reformation*, yet they
 they were born, and they may not
abandon their Mother in her sickness.
 Those that converse more inwardly
 with men of Conscience on the other
 side, doe know that these are their
 speeches in *secret*; which how they
 will be justified against the com-
 mandments of Christ (*come out of her ye
 people*) belongs to another place
 to consider. For the purpose which
 we have now in hand, I dare not but
 account these the people of God
 though they live very dangerous
 under

under the captivity of Babylon, as
did Daniel, Mordecay, Hester, Nebe-
niah, and Ezra, and many Jewes
more, notwithstanding both Cyrus
Commission and the Prophets
Command to depart.

This point may give some light
in a *Question* that is on foot among
learned and good men at this day,
Whether the *Church of Rome* be a
true Church or no, where I thinke
surely if the matter be rightly decla-
red, for the tearms, there will re-
main no question. As thus, whe-
ther Babylon *pretending to be* the
Church of Rome, yea the *Catholick*
Church, be so or not, or this, *Whether*
the people of Christ that are under the
captivity be a true Church or no,
either of both waies declare in these
tearms, and the matter will be soon
resolved.

Except some man will perhaps *Object.*
G 3 still

still Object, Though there be a people of God, yet they can be no true Church, for they have no Priesthood which is necessary to the Constitution of a Church, As St. Cyprian describes it, *Plebs sacerdos adunata*, people joyned to the priest, They have no Priesthood being by the very form of their Ordination *Sacrificers for the quick and the dead.*

Epistola
69.

Ans.

I answer, under correction and better judgements, they have no Ministry of Reconciliation by Commission which is given at the Ordination; being the same which our Saviour left in his Church *Whose sins ye remit they are remitted, whose sinnes ye retain they are retained.*

John 20.
23.

As for the other power to sacrifice, if it be any otherwise than celebrating the Commemoration of Christ

Christs sacrifice once offered upon
the Crols, It is no part of the Priest-
hood or Ministry of the New Te-
stament, But as *superfluous additions*
thereunto, which yet worketh not
to the destruction of that which is
lawfully conferred otherwise. This
Doctrine I know not how it can
offend any, unless it be in being too
Charitable, & that I am sure is a good
fault, and serves well for a sure
mark of Christs sheep, And hath very
good opportunity to help Christs
people out of *Babel*: by this saith John 13:
35.
he, shall men know that ye are my Dis-
ciples, if ye have Charitie one to another;
But they call us *Hereticks, miscreants,*
Doggs, &c. and persecute us with
more *deadly* hatred then Jewes and
Turks, yea, this is *Babylon*, and per-
haps some of Gods People in it
that are misinformed of us. Thus
did *Saul* for a while, yet a *chosen*

vessel to bear Christs Name of the world. But let us maintain *Charitie* to them as we are wont to bear with the weaknes of our friends or children, when in *hot* *vers* or *Plurifies* they miscall. Let us remember if they be *Chr* people, how little *loving* soever they be to us, they must be our *belov* *Brethren*, and this of the *P* *sons*.

Now let us see their dutie. *In the Dutie of those people of Christ* *come out of Babylon*; that is (as we have already shewed) the *Ob* *dience* of the present Roman *M* *narchy*, And for this, the very *a* *thority* of Christs *Voyce* from *Heaven* should suffice: *For his* *be* *his voice*. But if that be yet *do* *ted*, whether *the Papal Monarch* *be Babylon*, let us for the present *a* *side the mystical Arguments* *fr*

this place, and all other Propheti-
cal Circumstances. And let the
matter be tried by plainer Argu-
ments, at the Bar of *Reason* out of
the common Principles of Christi-
an Doctrine, as thus, Where the
ule of Christs Word is forbidden to
his people, where they lay away the
Key of *Knowledge*, and Gods Wor-
ship is without understanding in an
unknown tongue where Christs
Sacraments are corrupted and
maimed : where *Divine* worship is
communicated to *Creatures*, where
Christs *Glorious Body* is defended
to be torn not onely with the *teeth*
of the *faithful*, but also of *faithlesse*
men, yea of *Rats and Mice*, where
besides a number of other super-
stitions, the effects of Christs blood,
are communicated to *Purgatory*
fire, to Saint *Francis frock*, and the
Carmilites scapular, where the sole
in-

John 5.

39.

Luke 11.

52.

1 Cor. 14.

Matthew

28. 20.

Jer. 17. 5.

Rom. 6. 9.

infallible *interpretation*, of Scripture
 decission of *Controversies*, last *resol-*
ution of our Faith, is placed in the
 brest of *one man*, who may be with
 our true Faith and sound Know-
 ledge of Religion or morall hon-
 esty it self, where the Doctrine is
 maintaiued as *Catbolike*, that the
 Pope is *Vice God*, Monarch of the
 Christian World, *Almightie*, that he
 can *Depose* Princes, and *Expose* them
 to their subjects to be killed, Com-
 mand the *Angels*, with many mo-
 re like blasphemies; *From this place*
 and society Christs people are to
 depart and separate themselves; But
 the present *Romane* Monarchy is
 such, The *conclusion* follows un-
 denyable, *Goe out of her my Peo-*
ple.

Object.

Here will I crave leave to an-
 swer on *Objection* that may be made
 by flesh and blood, to be *retentive*

to keep Gods people from hearkning
to this voyce of Christ ; and is
used for a motive to *draw* more
also to the Obedience of *Rome*,
Gods people, (of which number
I hope I ~~am~~ one) *may be served* ;
may, which is more *cannot perish*,
why should I then be so solicitous,
if salvation may be had there ; on
the contrary they *deny* that you
have either Church or salvation ;
Therefore it is the safest course, by
the Opinion of both sides, to con-
tinue there still.

I answer ; This is not the dis- *Answ.*
course of *Christs sheep* who make
the hearing of his *Voice*, and doing
of his *Will*, a higher end then their
own salvation: but well may be-
come the mouth of those deceivers
that would seduce them.

It is the very language of the old *2.*
Serpent, *ye shall not surely die* : The
reason

reason and rule of Obedience is
the *avoyding* of hell fire, or the
attaining of blis of Heaven, but
doing of the Will of God.

3. And yet supposing this to be
true, that salvation may be had
Babylon ; yet it is attained with
great difficulty, and as it were
through the fire. As the Apostle
speaketh of those builders which
foolishly lay upon the *precious* founda-
tion of Christ, *the hay, straw, and*
stubble of mens Traditions : And
there is again *a large entrance*, to be
afforded into the everlasting King-
dome of our Lord and Saviour Je-
sus Christ, If the graces of Gods
Spirit *abound in us* and make us not
barren and unfruitful in the know-
ledge of Christ.

1 Cor. 2.
2 Peter
1. 11.

4. Again, *ignorance*, so that it be not
wilful and affected may have some
pardon, but to hold the Truth

God in *unrighteousness*, as all do that receive not the *love of the Truth*, and knowing how they which commit such things are *worthy of death*, yet doe the same and favour those that doe them.

The *wrath* of God from heaven 5.
is revealed against such, *Romans* 1.
8. 31. Even the danger of *temporal*
punishment threatned to the *sinnes*
of *Rome* is not to be neglected.

Suppose a man were sure to goe 6.
to Heaven; but (although to
humane infirmity it may per-
haps seem otherwise) even the
Eternal punishments in Hell are not
so great an evil as is the offence of
God, and partaking of sin.

Looke therefore as this *Sophisme* 7.
of *Sathan* is in all other temptations
to be answered; *Thou maiest doe*
this and yet be saved being of the num-
ber

ber of Christs people, for David, and others, although they did things, yet found pardon and salvation so here. Nay, I will not adventure Gods wrath, I have other sin enough to answer for, My Conscience is more then a thousand witnesses will not buy repentance so deare, loose the things I have gotten.

Now should I come to the motives from the Danger of sinne of partaking in punishment. the handling of these would require a long time: let me rather make some Application of that which hath been said already. First and most properly to that that this Scripture most conceiveth and is directed unto : The People of God holden in the Captivity of the Romane Babylon ; But they are not here, for this is but a part of their Captivity, that

are kept, not onely from hearing
the voyce of the Servants of Christ,
or of Saint *John* the beloved Dis-
ciple, but of himselte *speaking here*
from Heaven; And they are so con-
tented, what remedy may there be
for those that are thus bewitch-
ed, Unlesse you (*My L. L.
and Brethren*) will be contented
to become Faithfull *Feoffees* in
trust, to convey this Voyce and
Message of Christ unto them :
and by my request you shall be
pleased to doe it, with a great
deale of Love- As this *President*
of our Lord himselte doth leade
you as to *Brethren*, and, as you
hope, *faithfull People*, loath to sinne
against him, desirous to please him
in all things; Tell them then, that
it is acknowledged by their owne
Doctours : That *Rome is Babylon*,
and it is averred, *that this is the*
present

*present Papall Monarchie, that
 of this they must depart by
 Commands of our Lord Jesus Chr
 owne Voyce, under paine of
 ing accessory to all her sinnes, a
 lyable to all her punishments, w
 them to use the Libertie to read
 the holy Scriptures, and to come
 of the blinde Obedience of Man
 Precepts and Traditions; be ple
 sed to tell them further, that oth
 may have some Collour of Exc
 that live in such places wheret
 may not discover themselves w
 out danger of the losse of th
 Goods, Honour or Life, they m
 doe it here, not onely with se
 tie, but with Reputation and p
 fit, intreat them to beware
 they make themselves extream
 Culpable, not onely of partake
 with the former Idolatries, Es
 tions, Massacres, Powder Tre*

and King killings of that bloody City;
but the new detestable Doctrines,
Derogatory to the blood of Christ which
moderate men even of her own Sub-
jects detest. But which she for fear it
should discontent her own *Creatures*,
and devoted Darlings will not disa-
vow: O if they would feare the
plagues of *Babylon*, and that of all o-
thers the fearfullest: *Blindness of mind*,
and *strong Delusions to believe Lies*,<sup>2 Thel:
2. 11.</sup>
that they may be damned that believed
not the Truth, but had pleasure in unright-
eousness: But you hope better things
of them, *accompanying Salvation*; and
this Message of our Lord Jesus Christ
if you will be pleased to deliver, ac-
companying it with those Generall
and common goods of *Charitie and*
Meekenesse, Integrity, good Example, and
the speciall furtherance, which your
Callings and Places in State, Church
or Family can give it, doubtlesse to
Christs people, will not be uneffectu-
al.

H

Blessed

Blessed be God that hath long ago
 Ezra 1.1. stirred up the Spirits of our Princes
 like *Cyrus* to give libertie to Go
 Chap 6.3. & 7. 12. People, *to go out of Babylon*, And to give
 large Patents, with *Darius*, and *Artaxerxes*, for the building of the Temple
 and establishing the Service of God.
 And blessed be God, and his Majesty
 Nch. 2. 18 that hath sent us another *Nehemiah*, *to build up the walls of Jerusalem*
 and to procure that the *Portion of the Levites* should be given them. Give
 Chapter 10. 37. and 13. 10. me leave (*Right Honourable*) to put
 you in mind, that this also belonged
 to your Care, to *Cooperate* with Christ
 in bringing his People out of the Roman
 Captivitie; And if to help away
 a poor Captive out of *Turkie* had
 been Honourable to some Publick
 Ministers: What shall it be to help
 to the enlarging of so many thousand
 souls out of the *bondage* of *Mosses*
 Traditions, and gaining to his Majesty
 so many entire Subjects, you will

wisdom (my Lord) is such, as it needeth not to be advised; and your Zeal as it needeth not to be stirred up: yet pardon me one word, for the purpose of helping Christs People out of *Babylon*.

They are called by himself often in Scripture, *His Sheep*; and verily, as in many other, so in this they are like to Sheep; which being Cooped up in a narrow Pent, though they find some Pleasure, and the Passage be set open, are not forward to come out; unlesse they be put on, but strain Courtesie, which should begin, yet when they are once out with a Joyfull friske they Exult in their Freedom, yea, and when a few of the foremost lead, the rest follow; I shall not need to make Application: Do according to your wisdom in your place, and Christ whose Work it is shall be with you, and further your endeavours.

The like I say unto you the
of my *Lords*, *Fathers*, and *Brethren*
help your *Friends*, *Followers*, and
Tenents out of *Babylon*, what you
may in your places, you have
Examples, of *Abraham*, *Joshua*, *C*
nelius prayed in Scripture for prop
gating the Knowledge and Fear
God in their Families and Com
mands with the report of Gods
cepting it, and reward ing it, And
this to the use of *others*.

But shall you not carry away
something for *your selves* also;
verily, take to *your selves* this Voice
of our Saviour, *Come out of Babylon*
you will say we have done it al
dy, God be thanked we are good
Christians, good *Protestants*, some
us *Preachers* and that call up on
thers to come out of, *Babylon*;
if Saint *Paul* prayed the *Con*
Corinthians to be reconciled, to
And Saint *John* writing to *Bel*

sets down the record of God touching his Son, *That they might believe* ^{1 John 5. 13.} *the Name of the Son of God*; why may not I Exhort in Christs Name and words, even those that are come out of *Babylon*, to come out of her, *Qui monet ut facias, &c.* He that perswades another to that which he doth already, in perswading incourageth him, and puts him on in his performance, but if there be any yet unresolved, and halting or hanging between two; (as the people did in *Elias* time) That present their bodies ^{1 Kings 18. 21.} at such meetings as this is, when their hearts are perhaps at *Rome*; or no where; If any in some points rightly informed and cleared, in others doubtful, to such Christ speaks, *Come out of her my People*, presse on by prayer, Conference, reading, (If Christs Voyce be to be heard) If *Rome* be *Babylon*, *Come out of her.*

And let it be spoken with as litle

offence as it is delight, We that lo
 to be the forwardest in Reformation
 no, are not yet so come out of *Ba*
lon, as we have not many shames
 Badges of her Captivity, witnesses
Impropriations, being indeed plain
Church-robberie, devised to maintain
 her Colonies of idle and *irregular*
gulars, Idle to the Church and State
 Zealous and Pragmatical to support
 and defend her power pomp and
 pride, by whom they subsisted, wit
 nesses her *Dispensations* or dissipation
 rather, of all Canonical Orders; bea
 ing down all with her *Non obstant*
 her Symoniacal and Sacrilegious
 nality of Holy things, her manifest
Extortions in the Exercise of Ecclesi
sticall Jurisdiction, which we have
 not wholly banished : Let each
 us therefore account it as spoken
 himself, (*Come out of her my People*)

In this Journey let us not trouble
 and cast *stumbling blocks* before God
 People

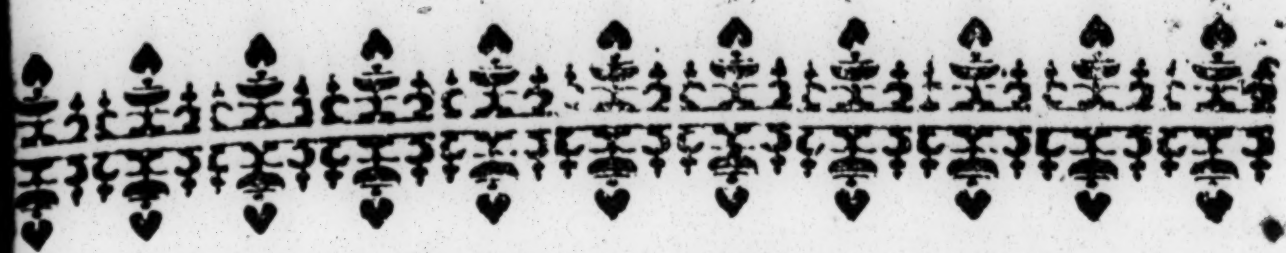
people, that are ready to come out
to hinder one another with *Dissenti-*
s in matters either inexplicable, or
unprofitable: let it have some pardon:
some be even so forward in flying
from *Babylon*, as they fear *to go back*,
to take their own goods for hast:
and let it not be blamed or unchari-
tably censured, if some come in the
rear, and would leave none of
Christ's People behind them: No
man reacheth his hand to another
whom he would lift out of a Ditch,
but he *stoops to him*. Our ends imme-
diate are not the same, but yet they
respect in one final intention; The one
loathes *Babylon*, and *the other loves and*
cherishes Christ's People: There the one
believes the *Angel* that cast *the Milstone*
to the Sea; in the end of this Chap.
with that word (*so shall Babylon rise*
more.) The other fear the *threatning*
of our Saviour against such as scan-
dalize any of the *little ones believing in*

him, that it is better for such a one
have a Milstone hanged upon his
and be cast into the Sea himselfe:

Finally, let us all beseech our Lord
Iesus Christ to give us *Wisedome*
opportunity to further his work
to give *success* unto the same
self, to *hasten the judgement* of Babylon
to bring his People out of this
dage, that we with them and all
Saints in the Church *Triumph*

Matth. 18. 6. May there upon sing a joyfull *Halleluiah*, as is exprest in the
Chapter.

Salvation, and Honour,
Glory, and Power, be
unto the LORD
our GOD,
Amen.
Halleluiah.



A *Confirmation* of the *Judge-*
ment of these two most *Reve-*
rend and learned Bishops in
 this particular, and the vindi-
 cation of it, from the aspersions
 of *Novelty* or *Singularity*, from
 some grounds out of the *Anci-*
ent Fathers; the continued *Suf-*
frages of *learned men* in *succe-*
sive ages, and the most eminent
Bishops of England and Ireland
 of later years: occasioned to
 be the more large by the *Censure*
 which *Doctor Heylene* (in his
 late book) gives the *Primate*,
 and the *Articles of Ireland* for it.

First, For the *Fathers*, who li-
 ved before that defection or
 Apostasy, which was to pre-
 ced, and prepare the ways for the

man of sin. (2 Thes. 2, 3.) that could not be expected from the any such direct application, lesse they had a Spirit of Prophecie themselves; Rome was in *Primitive* times a pure Church and the least infected with *Arianisme*, and other heresies which then abounded in the *Eastern* parts; being rather a receptacle of such as were banished thence by that *persecution*; so that must have been a Prophetick that should then have affirmed that *righteous City* should become a *harlot*.

'Tis true, there might be a conception of that *man of sin*; but till his birth, there could be no judgement given of him, iniquity was breeding but in a *mystery* (verse the 8.) like the child in the womb, which the Mother cannot then be assured,

it may prove an abortive; and
barlots use to keep their concep-
tions close and undiscerned, till
they are forced to discover them.
Now this being thus in the con-
ceiving and producing of that
wicked one; the silence of the
Fathers, as to so *early* a sentence,
(whatsoever they might suspect)
is not to be wondred at. *Disea-*
ses may be gathering in the bo-
dy, when neither the party him-
self is sensible, nor the most
skilfull Physitian can discern of
the event; fire may be kindling
in the house, but the next neigh-
bours do not cry out of it, till it
be smelt; or flame forth to their
view: And so there might be
some such distempers, and
strange fire, smothering in the
Church of God for some 100's of
yeares; but till it brake out, ye
I 2 could

could not expect the Fathers
those ages, could take any
notice of it; at least, *digito mon-
strare, & dicier hic est.*

2.

Secondly, The prophecies
the New Testament, are like
those of *Daniel* in the Old; sealed
and sealed up, till the Time
the fulfilling; according to that
of Saint *Augustine*; *Prophecie
implentur citius quam intelligi;* the
prophecies are fulfilled before
they are understood; agreeing
with that (Rev. 1. 3.) *blessed
be that reads and understands
for the time is at hand*; 'Tis the
speech of *Irenæus* (a) *All prophe-
cies before they are fulfilled, are
riddles unto men; but as soon
the time is come, and the thing
prophefied is come to passe, they
have a clear and certain exposi-
tion, our apprehension conceives
furt*

(a) Omnes pro-
phetiæ prius-
quam habent
efficaciam,
æigmata sunt
hominibus,
sed cum vene-
rit tempus,
& evenerit
quod propheta-
rum est, habent
liquidam &
certam exposi-
tionem, &c.

...further then our experience reach-
...th unto. That old Adage, *Veritas est temporis filia*, truth is the
daughter of time, hath its place
here, and in this sense, *the day*
shall declare it; and therefore
Andreas Casariensis, in his Com-
mentary upon the *Revelation*,
speaking of *Babylon*, and who
should be meant by it, though he
had his suspicions, as living near
the time of the revealing of it;
yet suspended his direct applica-
tion, only saying that the (b) ac-
curate knowledge of the person,
time, and experience will reveale
ph to the diligent observers. What
our Saviour said of *John* the Bap-
tist, for his knowledge of some
mysteries foretold in the old Te-
stament, and living after the Pro-
phets, *That he was greater then*
they, and the least of the Ministers

(b) *Accuratam
calculi notiti-
am, tempus
experientia re-
velabit vigi-
lantibus.*

of the Gospel by surviving him
to be greater than he; so is it
this sense applicable, to the ages
of the Fathers, who lived
see the fulfilling, what is foretold
of this subject by Saint Paul
the Thessalonians, and Saint John
in the Revelations; Which is
according to the judgement of
shop Andrews in his Tortura Tor
page 186. where having fully

(c) *Minimè verò mirum, si
ista quæ dixi tam vel claram, vel
certam in scriptis patrum inter-
pretationem non habeant: Ope-
rabatur enim modò mysterium
tum iniquitatis. Signatus ad-
huc liber erat hujus prophetiæ.
Verissimum autem verbum est,
enigma esse prophetiam omnem,
cum nondum completa est, ut
quamvis prisci illi omni genere
Charismatum, vitæ verò sancti-
monia longo nos intervallò supe-
rerarint, mirari tamen non de-
beat quis, si illis tunc non adeo
explicata omnia fuerint quam
vobis per gratiam Dei jam sunt,
qui consummatam jam prophetiam
illam quæ tidie oculis usurpamus.
pag. 186.*

plied that of Revel. 17.
& 18. to the See
Rome, he addes that
(c) But it is no wonder
those things which
have said, have not
clear or certain an inter-
pretation in the writings
of the Fathers; so
was then a mystery
iniquity; which wrong
the book of this prop

*ie was as yet sealed up; And it is
most true speech, every prophe-
ie is a riddle, while 'tis not
fulfilled. And though those Anci-
ents very much excelled us in all
manner of gifts, and specially in
the holinesse of life, yet no man
hath cause to wonder, that all these
things did not seem so clear to
them, as by the grace of God they
are now to us, who do see this pro-
phesie now consummated daily be-
fore our eyes.*

*Certainly, while Rome con-
tinued in its purity, the Fathers
of that age, might well have
wondred with great admiration,
as Saint John himself did; and
look upon it as incredulous, that
it should have degenerated into
that pride, Idolatry, Murder, and
become the Mother of all abomi-
nations, &c. even as we would at*

this day, if the like should be
 told, of *England*, which hath
 so famous for Religion, in being
 a shelter for such as have been
 persecuted by the See of Rome,
 abounded with writers against
 and the chief Church of the re-
 formed Religion, in opposition
 Popery. I say if any should take
 upon him a *spirit* of prophesie,
 averring it should in time be
 an *advancer* of Popery, and be utter-
 ly *over-run* with it, and become
 persecutor of such as should op-
 pose the errors of it; the *sins*
 of *Heresie*, *Schisme*, and *prophan-*
ness, &c. would not we who
 now live, be as far from believ-
 ing the report, as *Hazael* was
 what was told him by the Pro-
 phet concerning himself.

3.

But Thirdly, There are some
 grounds out of the ancient *Ex-*
 ther

ers, which may be accounted
foundations, whereupon to
build this application the more
firmly; being (as Bishop Andrews
with) a wonder they should see
much, looking on these things
only, quasi per transennam.

Tertullian, who lived about
100 yeares before the Emperour,
was cast out of Rome, in the Ex-
position of that (2Thes. 2.9.) and
now ye know what withholdeth,
or who letteth. verse 7. he who now
letteth, will let till he be taken out of
the way, saith this; (d) Who can this
be, but the Roman Empire; whose
removal out of Rome, being disper-
sed into 10 Kingdomes, must usher
in Antichrist, and then shall the
picked one be revealed; what he
saith in his *Apology* for the Chri-
stians to the Emperour Severus,
who was afraid of the multiply-
ing

*Quis nisi Ro-
manus Status,
cujus abscissio
in decem Reges
dispersa, Anti-
christum super-
inducet, &
tunc revelabi-
tur iniquus.*

ing of them, as *Pharaoh* was of *Israelites* in *Egypt*, hath bin touch'd already in the former Treatise where the principal argument against any such fear is the

viz. The (e) *Christians* have need to pray for the *Emperour*, and even for the whole State of the *Empire*, and the *Roman* affaires, in regard we know the great mischief hanging over the whole world, threatening

(e) *Christianis necessitatem incumbere orandi pro Imperatoribus, etiam pro omni statu Imperii, rebusque Romanis; quod vim maximam universo orbi imminentem accerbitates horrendas comminentem Romani Imperii commeatu scimus retardari. Apol. c. 32. Commeatum dicere solet Tertullianus, spatium temporis prescriptum, &c. Vid. Downham Episc. Derens. de Antichristo. lib. 2.*

ning horrible and bitter things, be retarded by the continuance of the *Roman Empire*: which being compared with the former exposition, must be meant in the same sense, and is so applied by *Bishop Abbot* (*demonstrat. Antichristi. n. 92.*)

Cyril Hierosolymitanus, and *Ambrose*

Ambrose say the like upon the
 same place, (2 Thes. 2.) Then
 shall that wicked one be revealed,
 viz. *cum completa fuerint tempora*
Romani Imperii; post defectum Ro-
mani regni apparituum, &c. i. e.
 he shall appear after the failing of
 the Roman Empire, for, as long
 as that stands, he dares not ap-
 peare. Saint Chrysostome upon
 the same (f) this can
 be no other then the Ro-
 man Empire, for as long
 as that stands, he dares
 not shew himself, but up-
 on the vacancy of that,
 he shall attempt to take to him-
 selfe both the power of God and
 man, which how it fits the Papa-
 cy, may easily be discerned;
 Saint Jerome hath much to this
 purpose in divers places. In his
 answer to the 11. q. *ad Algasiam*,
 expound-

(f) Τῆς ἐς τὸν αἰῶνα ἡ Ρώμη, &c. id est, Imperium Ro-
 manum, quando è medio subla-
 tum fuerit; tunc venit ille, &c.
 & vacantem Imperii principa-
 tum invadet & tentabit ad se
 rapere, & hominum, & Dei
 Imperium.

expounding that passage, ye
who letteth, &c. remember

I told you when I was with

(g) Non vult
aperiè dicere.
Romanum Im-
perium destru-
endum, quia
tum adversum
Christianos, ra-
biem concitas-
set persecutio-
nis.

&c. he saith (g) he could

openly name the Roman Em

perour, lest it should have cause

cruell persecution against the Ch

istians (who imagined their E

pire to have been without end)

referrers them to what they

from him by word of moun

And indeed there was none

the Roman Empire, that cou

then either have let, or hinder

the man of sin from that presun

tuious tyranny, or that the Apost

had cause to be cautious in

ming, for fear of raising that m

lestation of the Christians. An

in his Epistle ad Gaudentiu

hearing that Rome was taken

the Gothes and Vandals, and fo

the Western Empire declining

wa

as looking for *the man of sin* to
 have sprung up in his room, at
 least, expected his *birth* then; So
 accordingly Saint *Augustine*, in
 his twentieth book *de Civitate*
dei, cap. 19. makes it to be a
 matter out of doubt, (*nullus ambi-*
git) that the successor to the Em-
 perour in Rome, shall be *the*
man of sinne: The same faith

(i) *Primasius* and (i)
ecumenius upon the
 place, as *Theophylact*
 who usually followes
Saint Chrysostome:) un-
 which divers more
 might be added. But
 by this ye see the con-
 sent of the Fathers to

the first 400 yeares for the
 time and place of revealing him;
 that though some lived 200
 years, others 400. before the
 Empe-

(h) (*Donec de medio fiat,*)
donec regnum quod nunc tenet
de medio auferatur: hoc de Im-
perio Romano dictum est & prop-
terea Paulum non id aperte
scribere voluisse, ne calumniam
incurrat, quod Romano Imperio
male optaverit.

(i) *Tò κατὰ χῶν, tenet*) in-
telligit τὸ κωλύον, quod probi-
bet, vel impedimento est; quid.
nam autem est illud, nisi Roma-
num Imperium, &c. nisi enim
hoc solvetur, iste non veniet, &c.

Emperour was cast out of Rome yet they believed it should be so and though it cannot be expected they should directly name a person before he was in being yet that *Rome* must be the place and that he that should succeed the Roman Emperour, in it must be the *person*, they agree in. much for clearing it from the aspersions of Novelty.

2. Now secondly, to take away the aspersions of singularity, which there are a multitude of votes this way, of such writers who lived after the Emperour was put out of Rome, and the Bishop of Rome had succeeded him, after the 600 years after Christ. It would be endlesse to relate the Authours, who have given their testimony both in exposition, and application

that of the 2 *Thessalonians* 2. to
 the See of Rome; *Baronius* himself
 acknowledgeth in the generall,
 that there was not an age, but some
 learned man or other appeared in
 accordingly, and even some of
 their own *Communion*. And about
 thousand yeares after Christ,
 when the man of sin was come to
 the height, according to the de-
 scription of him, foretold by
 Saint Paul, there were abun-
 dance. * *Aventinus*, who was
 one of their own) tells us in his
Annals, there were many of the
 German Bishops and Pastors in
 Gregory the seventh's time, that
 preached it throughout *Germany*;
 applying the whole prophesie of
 Saint Paul to the Bishop of Rome.
 (k) *Qui titulo Christi, negotium*
Antichristi agitat, who under the
 title of Christ, doth the work of
 Antichrist.

* *Avent Ann^{al}*
nal. Boior.
 l. 5. p. 455.

(k) *Ibid.*
 p. 470.

Antichrist. Nay, saith he, *rique omnes boni, justi, ingenui, perium Antichristi cœpisse, eo tempore cernebant. i. e. that all good men and ingenuous, for the most part discerned it at that time.*

A. 1100. a Bishop of Florence so publickly averred it, *Antichristum advenisse, & in Ecclesia minari;* That the Bishop of Rome Paschalis the second (an. 1105) was feign to convocate a Council at Florence, to silence him. *Edwardus Archiepiscopus Salisburgensis* in Germany, in a great meeting of Bishops, applies to the then Bishop of Rome, Gregory the seventh, divers passages in 2 Thess. 2. among which he hath this speech, speaking of the Bishop of Rome. *Perditus ille homo, quem Antichristum vocare solent, in cuius fronte scriptum est; Deus sedens*

err

*Errare non possum, in Templo Dei
sedet; i. e. That wicked one, whom
they use to call Antichrist, (it seems
was a common Title given in
those dayes to him as now) in
whose fore-head is written, I am
God, I cannot erre, he sits in the
Temple of God, &c. And applies
verses of the passages of the Re-
velation, 17. & 18. accordingly,
Imperator vana appellatio & sola
ombra est, Reges decem pariter ex-
stant, qui Romanum quondam im-
perium partiti sunt, etc. Decem
provinciae (id quod D. Augustino in-
credibile visum est) Romanas pro-
vincias possident, &c. i. e. See, the
Emperor is a vain title, a meer sha-
dow. Ten Kings have parted the Ro-
man Empire among them, signifi-
ed by the ten horns (which seem-
ed incredible to Saint Augustine)
Syria, Greece, Egypt, Affrick, Spain,
K France,*

France, England, Germany, Sicily, Italy, &c. *Avent. Annal. lib. 7. 5.*

(m) *Ad calcem*
2. *Tom. Aucta-*
rii. Bibliothec.
Edit. Parij.
1620.

Honorius Augustadunensis (m) *anno 1120.* applies the prophecy of the Beast, and *Babylon* in *Revelation* to *Rome*, and *Pope. Bernardus Cluniacensis* calls the *Pope* the *King of Babylon*, *achimus Abbas* (n) in *Richard the first's* time, (*anno 1190.*) set forth his *Theses*, and maintained publicly, *Antichristum jam tum esse in civitate Romana, in Sede Apostolica sublimatum. Antichrist* to be now born in the *City of Rome*, and promoted to the *Apostolick See*. *Johannis risburiensis* a *Monk* (*anno 1150*) did the like. (o) *Richard Groshead* that learned, pious, and eminent *Bishop of Lincoln*; *anno 1253.* made an excellent *Oration* to that purpose, a little before

(n) *Vide Reg. Hoveden.*

(o) *Matth. Paris.*
115.

de

death, *Papam esse Antichristum*,
and the last words of men are
the more memorable. *Gulielmus*
Wickham, anno 1350. wrote to Cle-
ment the sixth, and publickly
charged that See with Heresie
and *Antichristianisme*.

Franciscus Petrarcha, An. 1347.
in Epist. 18. &c. applies the pro-
phetie of the Babilonish harlot to
Rome, not Heathen, but Papal, the
Court of Rome in these words;
Tu es, famosa dicam, an infamis,
meretrix, fornicata cum Regibus
Terræ, illa equidem ipsa es, quam
in spiritu sacer vidit Evangelista,
illa eadem inquam es, & non alia,
sedens super aquas multas, (i.e.)
Thou art the famous, should I say or
infamous harlot, which hast com-
mitted fornication with the Kings
of the Earth; thou art the very
same which in the spirit the holy
Evan-

Evangelist saw (i.e. John,) that I say the same, and not another sitting upon many waters, &c.

Besides, throughout these ages from the year 1100. how many were there of those, whom

(p) Non defuerant etiam in omnibus terris numerosi pie-rium coetus, qui toto soluti Satanae tempore bellam Antichristo indixerunt: cujusmodi erant, quos Papista (cum primum sectae auctorem à quo denominarentur, invenire non possent) à quodam Petro Waldo Lugdunensi Waldensium & pauperum Lugdunensium nomina, indiderunt. Usserius Arch. Armach. de Eccles. Christ. succes. & stat. p. 150.

See of Rome (p) called Waldenses, whom Renerus confesseth to be filled France, Spain, Italy, and most of the Western parts; they with one mouth declared accordingly, thousands of them suffering death

by that See, upon that account whom we find then in many points consenting with us, and declaring against most of the enormities of the Church of Rome being guiltlesse of those scandals put upon them by Sanders, Coccius, and specially F. Parsons

who

which are fully cleared by the
the Arch-Bishop of Armagh, in
his book *de Eccles. Christi. Success.*
statu. p. 159. even by the testi-
mony of their own Authours;
their witness agreeing not together.
For John Wickleiffe our Coun-
tyman, one of great learning and
piety, 'tis known sufficiently to
have bin his judgment and decla-
ration, as those succeeding him,
Johannes Purveius, John Hus, Sa-
norola, and divers others, long
before Luthers time, after which,
it was more generally received
in the reformed Churches, and
by the most learned men of each,
whom *time would fail me*, so much
to name. Only as we have gi-
ven you the votes of our own
country-man and others, while
they lived *under the tyranny of*
the Bishop of Rome, so let me

adde the votes of the most eminent of our *English Bishops*, from the withdrawing our selves from him, that it may the rather appear, that the judgement of the *Primate* concurre with the rest of his *brethren* before him.

• *Bishop Jewell* that learned *Bishop of Sarisbury*, in his Exposition of the second Epistle to the *Thessalonians*, cap. 2. is very large in the application of the whole prophecie, to the See of Rome, that of the vision of Saint *John* concerning *Babylon*, p. 373. & concludes that *Antichrist*, should not be a Jew but a Christian, not a King, but a Bishop, and a Father, and should weare a Mitre. For on whom (saith he) should an Army of Priests attend (as Gregory the great a Bishop of Rome prophesied of *Antichrist*) but

Bishop, and an universal Bishop, at least one so claiming that universality; see his recollection of the whole: pag. 319. wondering any man should doubt of it; 'tis so apparent. And what he saith, p. 379. viz. that he knew what he should speak, would be ill taken of many, such affection they bear to him, whom the Apostle deciphers to be Antichrist (though I shall say nothing, but what, the holy scriptures, and learned writings of the Fathers have left unto us, and which the Church of God hath at this time proved to be true) will be found I fear also in many of this age, whose inclinations are too much declared in the defence of that See, in this particular.

Bishop Abbot one of his successours, Bishop of Sarisbury) in that book of his called Anti-
K 4 *christi*

christi demonstratio, which we see in his Lectures at Oxford, is as follows also. Wherein at his entrance having spoken of the name of *Antichrist*, and given some description of him, he addes the

Hæc vero notatio nominis Antichristi, si illam integram accipiamus quadrat in illum optimè, quem esse verum illum Antichristum (Deo juvante) demonstrabimus: Romanum dico Pontificem, qui se esse caput Ecclesiæ Christi, Christi vicem implere gloriatur.

words; *All which are most fitly to be applied to him, whom (with Gods assistance) we shall demonstrate to be the very Antichrist, I say the Bishop of Rome, who*

arrogates unto himself, to be the head of the Church of Christ, and his Vicegerent, &c. and p. 92. wonders at the blindness of men, like Owls at noon day, not to see it accordingly.

Arch-bishop Whitgift in his defence of the Answer to the Admonition, often applies the Title of Antichrist to the Bishop of Rome, as a thing taken for

or granted. See Tract. 8. p. 349.
where having spoken much of
him before, he thus concludes.
Know that those Sects and He-
resies gave strength unto Anti-
christ, and at the length were one
speciall meanes of placing him in
his throne, even as also I am per-
suaded that he worketh as effectually
at this day by your stirres
and contentions, whereby he hath
and will more prevail against this
Church of England, then by any o-
ther means whatsoever. Therefore it
behooveth you to take heed how you
divide the Army of Christ, which
should unanimiter, fight against
that Antichrist. That he means
the See of Rome none can doubt.

Whosoever shall read Bi-
shop Andrews his Tortura Torti,
cannot but conceive his judge-
ment to be the same, Where
he

he hath many of the observations, which have been mentioned already from the situation on seven hills, and the 7 head governments. And p. 183. upon the grant on both sides that

(p) De eo tantum nobis lis erit jam quam illa ibi Roma Babylon, aut Roma quo tempore Babylon esse coeperit; Cui rei tot ibi circumstantias adhibet S. Johannes, vix ut in ea errare cuiquam contingat. Quae enim Babylon ibi, eadem meretrix magna dicitur, &c. Edom autem ibi se dicit Johannes à spiritu de rebus quae ventura essent. Quod si jam Romam ibi (quo tu sensu vis) designavit, nihil venturum edocuit spiritus; Ethnica enim tum Roma in Auge erat vel maximè. Propheticus vero is liber totus haberi solet, &c. nimis autem illa misella tum prophetia foret, si prädiceret fore, ut persequeretur Roma Christianos vidit vero hoc priusquam in Pathmos relegatus esset, &c. p. 183, 184. and p. 185. De ea Roma quae veneficiis seducit, quae agnum specie refert, scriptam tamen in fronte blasphemiam, in Templo Dei sedet, cujus merces hominum animae; quam decem Re-

bylon is Rome; (p) he states the question for the time and resolves it cannot be Rome Ethnick, for then it had been no prophesie, it being at the time a persecutor of the Christians, and a shedder of the blood of the Saints, which Saint John then had the experience of himself, with divers other arguments from her inchantments manner of destruction making merchandize

Soules

Soules, the persons which
 shall burn her, which
 could not agree to Hea-
 then Rome; Adding to
 be the same beast, which
 hath horns like the lamb, sits in the
 Temple (or Church) of God, ex-
 alts himself above all that is called
 God, one that was not in being in
 Saint Johns time, pretendeth to
 to the working of miracles; and so
 concludes, that though Rome
 Christian may not go into perdition,
 yet Rome Antichristian shall,
 which hath been drunk with the
 blood of the Saints, and the Mar-
 tyrs of Jesus, &c.

ges igne concrematuri sunt ad
 perniciem sempiternam; quæ per
 pseudo prophetam suam vim ha-
 bet signa faciendi. Verè à Torto
 dicitur Romam Christianam
 perditam non iri: Non ceriè
 sed illam Antichristianam scili-
 cet, &c.

Bishop Bilson in his book of the
 difference, between Christian sub-
 jection, and unchristian Rebellion,
 delivers his judgement often ac-
 cordingly, as a matter out of con-
 troversie, affirming the Tyranny
 of

of Rome to be the power of darkness, and kingdom of Antichrist, applying the pride of the Papacy, to that of the man of sin, exalting himself in the Temple of God. 2 Thessal. 2. It was, saith he, the ancient device and drift of Antichrist, to make himself mighty when it was first attempted by Hildebrand (Greg. 7.) and now countenanced by the Papists, with the name of Religion. p. 527. 817 &c.

Bishop Hall, that elegant and pious Bishop of Norwich, hath said much to this purpose, dispersed through his works. (No peace with Rome, Sect. 1.) Look on the face of the Roman Church, she is Gods and ours, look on the back, she is quite contrary Antichristian. Sect. 22. Shall we ever grow to that height of madness, as to come from the

the Standard of God to the tents of
the Roman Antichrist. The bea-
stians shall passe away by a change,
Rome by a destruction, not a
change. (The Honour of the
married Clergy) Were it not for
this opinion (i.e. the forbidding
it) the Church of Rome would
want one evident brand of her An-
tichristianisme. (Sect. 15.) Speak-
ing of a Popish Priest; *Well doth*
it become the son of that Babylo-
nish strumpet, the lips drenched in
the cup of those fornications, &c.
and abundance of the like, might
be produced.

Bishop Downham, the learned
Bishop of Derry in Ireland, (from
whose mouth I have heard suffi-
ciently that way) in his book en-
titled *Papa Antichristus*, is the
most large of any we have yet
named, dividing his discourse
into

into the description of the place
and person, and the designation
of the time, out of the 2 The
2. and Revelat. 17. and all
rectly applied by him to the
of Rome.

Bishop Morton, that famous
and Reverend Bishop of Durham
(coetaneous with the former
and yet living, hath much of this
in divers parts of his works.

Bishop Davenant, the eminent
Bishop of Sarisbury, and professor
of Divinity at Cambridge, has
often declared his judgement
accordingly, in his *Determinations*
pag. 24. *Pontifex Maximus*
Antichristianam suam superbiam
&c. audacia plusquam Antichri-
stianâ, &c. Universalem Papæ
jurisdictionem in totam Ecclesiam
non esse jure divino, sed usurpatione
Antichristiana.

Bishop

Bishop *Prideaux*, in his Lectures saith the like often, specially in that *de Antichristo*, that he cannot be the *Turk*, but the *Pope*, &c, Unto which Bishops might be added, the votes of many other learned orthodox and Episcopall men, whose judgements have been declared accordingly: As that learned Professor of Divinity, Doctor *Samuel Ward*, in his Lectures and Determinations at Cambridge, lately printed: specially in those three questions, *Romana Ecclesia est Idololatrica; Apostasia à Paulo prædicta, est adimpleta; Romana Ecclesia est schismatica*, i. e. 1. The Roman Church is Idolatrous. 2. The Apostasie foretold by Saint *Paul*, is fulfilled. 3. The Roman Church is schismaticall. Thus concluding in relation to *the See of*

of Rome. *Hæc scilicet est illa Babylon, quæ in corde suo dicit se regina, sola sum, & non est præ me. i. e.* This is that Babylon which faith in her heart, I sit a Queen, I am only, & there is none besides me. And who know not (till of later yeares) how both the *Universities* in the publick disputations, and determinations, abounded in the conclusions accordingly.

I shall only adde the judgement of that meek and judicious man, Mr. *Hooker*, see his *Treatise of Justification*, Sect. 10. God hath spoken by his Angels from heaven to his people concerning *Babylon*, (by *Babylon* understand the Church of Rome) *Go out of her my people, that ye be not partaker of her plagues,* which expounds the going out of her

be specially meant, out of Popish
superstitions and heresies, calling
the maintainers of them Popish
Hereticks, and by plagues, not
only temporal but eternal. Sect. 20.
compares the Pope to Jeroboam,
Rome to Samaria, that played
the Harlot, &c. Sect. 27. speak-
ing of the Bishop of Rome, and
the Church of Rome, addes this.
As Frenzy, though it take away
the use of reason, doth not-
withstanding prove them reasona-
ble creatures which have it, be-
cause none can be frantick but
they, so Antichristianity being the
bane and plain overthrow of Chri-
tianity, may neverthelesse argue the
Church wherein Antichrist sitteth,
to be christian. Sect. 57. God did
in all ages keep his elect from wor-
shipping the Beast, and from recei-
ving his mark in their foreheads;

he hath and will preserve them
 from receiving any deadly wound
 at the hands of the man of sin,
 whose deceit hath prevailed over
 none unto death, but only such
 as never loved the truth, but took
 pleasure in unrighteousness. 2 The
 1st. 2 Sect. 35. speaking of Christ's
 mercy to the worst of men upon
 their repentance, saith thus; if
 the Pope, stripped of usurped power,
 Antichrist converted, penitent, and
 lying prostrate at the foot of Christ
 &c. shall I think Christ will spare
 at him. In his Sermon on Saint
 Jude, Sect. 14. He calls the Pope
 the man of sin, and son of per-
 dition, who hath fawned upon the
 Kings and Princes of the earth
 and by spiritual consenage pro-
 claiming sale of Pardons, &c. has
 taken the children of the Noble
 families, and made them his Car-
 dinals

dinals, built Seminaries; and hereby as at this day, the man of sin warres against us, &c. with the cup of whose deadly abominations, this Jeroboam of whom we speak, hath made the earth so drunk, that it hath reeled under us, &c. Now of whom the Prophet speaketh this; whether of the Bishop of Rome; or some other man, needs no further resolution, and so much for Mr. Hooker.

And whether or no, those of the Remonstrants are of a contrary judgement (which some call the Arminian party) 'tis apparent, Arminius himself consented with the aforesaid Bishops and Authours, (f) in his 31. Theol. disput. intituled: Of the Bishop of Rome, and of the chief Titles which

(f) Thes 31. De Pontifice Romano, & precipuis qui ipsis attribuuntur titulis. S. 12. Adversarii porro Dei, & Antichristi nomen ipsi comperere evidentissima ratione monstratur. Prius enim illi Apostolus tribuit, quum appellat illam homi-

nem peccati filium perditionis; adversarium & effrentem se supra vel contra omne id quod dicitur Deus aut $\theta\epsilon\acute{o}\varsigma$ αὐτός; ita ut in templo Dei, tanquam Deus sedeat, præ se ferens se esse Deum: qui ex collapsio Imperio Romano exurget, ejusque vacantem dignitatem, occupabat; hac enim de Pontifice Romano sola intelligenda esse, & intelligi posse asserimus. Antichristi verò nomen illi competet excellentissime, sive particula $\alpha\acute{\nu}\tau\iota$ oppositionem, sive unius rei pro altera substitutionem, vel legitime factam aut per vim & fraudem, &c. significat. S. 13. i. e. Omni instrumentorum Satanicorum genere usus est sophistica hypocrisis, mendaciis, & quævocationibus, perfidia, perjuriis, violentia, veneno, armis; adeo ut merito dici possit., bestia illi formidabili quæ Pardo, Urso, Leoni, similis est, & quæ Romanum Imperium significatum est, successisse, &c. Faxit Deus ut Ecclesia ab Antichristi fraudibus & Tyrannide liberetur; Religiose sapientia est, Curiam Romanam, ab Ecclesia in quâ Pontifex sedeat interstinguere, &c.

are attributed unto him
Wherein after the rejection of the title given unto him by his favourites as blasphemous and asserting his desert of others, viz. the false Prophet (Revel. 19. 20. cap. 16. 23. cap. 12. 14.) Which did wonders before the beast, out of whose mouth three impure spirits came forth. The overthrower and destroyer of the Church in matters of faith and worship, and raising of divisions between Princes and their subjects. S. 12. he asserts the name of Antichrist, most evidently to belong unto him: for the Apostle gives it unto him (2 Thess. 2. 4.)

sal. 2. 3, 4, 5, 6, 7, 8.) where he there calls him, the man of sin, the son of perdition, that opposeth and exalts himself above, or against all that is called God or worship, sitting in the Temple of God, and saying he is God; who upon the fall of the Roman Empire, should rise up in his stead; and take his vacant dignity. That these (saith he) are to be understood of the Bishop of Rome, and are to be understood of him only; we do affirm. And for the name of Antichrist, that most specially 'tis appliable to him, whether *ἀντί* be understood by way of opposition to Christ, a pretended substitution, or a subordination in his stead, &c. Sect. 13. He hath made use of all sorts of instruments, hypocrisies, lies, equivocations, treacheries, perjuries, poison, force, and armes; that he may

well be said to have succeeded the
 beast, like to a Leopard, a Bear
 and a Lion. Revel. 13. 2. by which
 the Roman Empire is signified
 whose Image he bare; and brought
 it to passe, whosoever would
 worship the image of the beast
 should be put to death, &c. and
 concludes with a prayer, that God
 would grant; that the Church
 might be delivered from the fraud
 and tyranny of Antichrist. And
 so much for the judgement
Arminius.

Now, that the Divines of the
 Reformed Churches beyond the
 Seas, do generally accord also
 it; need not to be inserted being
 sufficiently known, such as De
neus, Franciscus-Junius, Tillemont,
Mornens, Vignierus, Rivetus, Ch
merus, etc. The Reformed Church
 of France, have made it one
 the

their Articles in their confession,
as ye may find in *Chamier* (*Pa-
trat. Cathol. Tom. 2. lib. 16. de An-
nichristo cap. 1.*) where he gives
you the words of the 31. Article
conceived in *Synodo Papinsensi*,
owned by him to be the confelli-
on of the reformed Churches in
France, in these words follow-
ing.

(t) *Whereas the Bishop
of Rome having erected
to himself a Monarchy
over the Christian world,
doth usurp a Dominion
over all Churches and
Pastors; and hath rose
to such a height of pride,
as to call himself (1.)
God, will be (2.) ado-
red, and all power to be
given him in heaven and
earth; disposeth of all*

(t) *(um Episcopus Romanus,
erecta sibi in orbe Christiano Mo-
narchia. dominationem usurpet
in omnes Ecclesias & pastores,
in tantam erectus superbiam,
(1.) ut Deum se dicat, [Can. sa-
tis dist. 96. lib. 1. Sacrar. Ce-
rem. cap. de Benedictiensi.]
velitque (2.) adorari. [Concil.
Lateran. ult. Sess. 1. 3. 9, 10]
omnemque tribui sibi potestatem
in cœlo & in terra, res Eccl-
sias-
ticas omnes disponat; articulos
fidei definiat: Scripturarum au-
thoritatem, atque interpretatio-
nem à se esse, dicat, animarum
mercaturam exerceat; vota ju-
ramentaque dispense, novos
Dei cultus, instituat; Tum in ci-
vilibus, legitimam magistratu-
um auctoritatem pedibus subi-
gat, datis, ablatiis, translat*

*Imperii. Credimus atque asse-
rimus esse verum illum & Ger-
manum Antichristum, perditio-
nis filium, pronunciatum in ver-
bo Dei: Meretricem purpura-
tam insidentem septem montibus
in magna civitate; quæ regnum
obtinuit in Reges terræ: Ex-
pectamusque dum Dominus prout
promisit ac iam cœpit, conficiens
eum spiritu oris sui, tandem il-
lustri adventu suo aboleat.*

*Ecclesiastical things;
fines Articles of Faith
saith the authority
the Scripture, and
interpretation of it,
be from him; make
Merchandize of soules
dispenseth with vows*

*and oathes; institutes new worship
of God. As also in civil affairs
treads upon the lawful authority
the Magistrate, in giving, taking
way, translating of Empires; We
believe, and assert him to be the
very proper Antichrist, son of per-
dition foretold in the word of God
the scarlet harlot, sitting on seven
mountains in the great city; who
hath obtained a rule over the Kings
of the earth: and we do expect when
the Lord according to his promise
and as he hath begun, will destroy
him with the spirit of his mouth*

and at length abolish with the
rightnesse of his coming.

And Maresius in his preface to
the Answer of Hugo Grotius his
Observations upon the 2 Thes. 2.
and other places gives us the like
Article, agreed upon in Synodo Na-
tionali Gapensi. Anno 1604. which
hath very little or no difference
from the former, and so need-
esse to be repeated. Which do
fully agree with the Synod of Ire-
land, by the Arch-bishops and Bi-
shops, and the rest of the Clergy
there in the Convocation holden
at Dublin, 1615. num. 80. viz.
The Bishop of Rome is so farre
from being the supreme head of
the Universal Church of Christ,
that his works and doctrine, do
plainly discover him to be the man
of sin, foretold in holy Scripture,
whom the Lord shall consume with
the

*the spirit of his mouth, and abode
with the brightnesse of his coming*

The former Synod may possibly be undervalued with some by bearing the name of *Presbyterian*; but seeing it consents with the latter which was *Episcopal*, why may it not be an introduction to a further moderation betweene them in other matters. And it stands with justice; that if *Presbyterians* have had a hand in the match of *Episcopacy* with *Popery*, (which seems to have been without consent of parties) it should upon this evidence be the more forward in assisting in the divorce.

Now in regard that above-said *Article of the Church of Ireland* confirmed by the judgement of the late *Primate*, hath been objected against by Doctor *Heylin*

or that (as he saith) there is no
such doctrine in the book of Arti-
cles, nor in any publick monument,
or record of the Church of Eng-
land, but the contrary rather. I
shall cite some passages out of the
book of Homilies, which are ap-
proved by the book of Articles,
as a larger declaration of the Do-
ctrine of the Church of England,
and leave it to the Readers judg-
ment.

In the third part of the Ser-
mon of good works, speaking
against the Popish singing of
Trentals, and the superstitious Or-
ders in the Church of Rome, intro-
duced to serve the Papacy, these
words are as followeth: viz. Ho-
nour be to God, who did put light
in the heart of King Henry the
eighth; to put away all such super-
stitions, and Pharisaical Sects, by
Antichrist.

Antichrist invented, &c. which can be meant of no other, but the See of Rome; by the words long after, viz. *Let us rebe* some other kinds of *Papistical* perstitutions, &c. In the second part of the Sermon of salvation speaking against the *Popish* notion of justification by works, these words are as followe. *Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, etc.* and so account it not the doctrine of a Christian that sets forth Christs glory, but of him that is an adversary to Christ, and his Gospel; and a setting forth of mans vain-glory, &c.

and that passage in the third
 part of the Sermon against the
Trill of Idolatry, p. 69. I leave
 the Readers judgement, if the
 sense can be understood, other-
 wise then of the See of Rome, in
 these words following. viz. Now
 concerning (popish) excessive deck-
 ing of Images and Idols, with paint-
 ing, gilding, adorning with preti-
 ous vestures, pearles and stones,
 what is it else but for the further
 provocation and inticement to spi-
 ritual fornication; which the Ido-
 lous Church, understandeth well
 enough. For she being indeed, not
 only an harlot (as the Scripture
 calls her) but also a foule, filthy,
 harlot (for she is indeed of an-
 cient yeares) and understanding
 her lack of nature and true beauty,
 and great lothsomnesse, which of
 herself she hath; she doth (after
 the

the custome of such harlots) p
her self, and deck and tire her
with gold, pearle, stone, and
kind of pretious jewels, that
shining with the outward be
and glory of them, may please
foolish fantasie of fond lovers,
so entice them to spiritual for
cation with her. Who if they
her (I will not say naked) but
simple apparel, would abhorre
as the foulest, and filthiest
that ever was seen; According
appeareth by the description of
garnishing of the great strumpet
all strumpets, the Mother of whored
domes, set forth by Saint John
his Revelation (Apoc. 17.)
by her glory provoked the Princes
of the earth, to commit whored
with her, &c. and it followeth
pag. 77. And it is not enough
deck Idols, but at the last, com

the Priests themselves likewise decked with gold and pearle, and with a solemn pace, they pass forth before these golden puppets, and fall down to the ground on their narrow-bones before these honourable Idols, and then rising up again, offer up odours and incense to them: &c. He that reads the whole, cannot judge of it to be meant otherwise, then of the Papacy.

And if the fifth and sixth part of the Sermon against wilful rebellion be viewed, there will be found such a large narration of the pride and ambition of the Bishop of Rome, that there will not need any further help to an application of that 2Thes.2.to him, which thus beginneth, viz. After that ambition and desire of dominion, entred once into Ecclesiastical Ministers,

nisters, whose greatnesse (after doctrine and the example of Saviour) should chiefly stand humbling themselves; And the Bishop of Rome did by incredible ambition challenge, not to be the head of all the Churches dispersed throughout the world, but also to be Lord of all kingdoms of the world, as is expressly set forth in the book of his own Canonical Lawes. He became at once spoyler and destroyer both of Church, which is the kingdom of our Saviour Christ, and of Christian Empire, and all Christian kingdoms, as an universal tyrant over all. The particulars of whose actions to that end, are there related. viz. The Bishop of Rome stirring up subjects to rebel against their Sovereigne Lord, even the Son against the Father, pronounced

pronouncing such Schismaticks,
and persecuting them, who refused
to acknowledge his above-said
challenge of supreme authority over
them; discharging them from their
oath of fidelity made not only to the
Emperour, but to other Kings and
Princes throughout Christendome.
The most cruell and bloody wars
raised amongst Christian Princes of
all kingdoms: the horrible murder
of infinite thousands of Christian
men, being slain by Christians, the
losse of so many great Cities, Coun-
tries, Dominions, and Kingdomes,
sometimes possessed by Christians in
Asia, Affrick, and Europe; The
miserable fall of the Empire, and
Church of Greece, sometime the
most flourishing part of Christen-
dom, into the hands of the Turks;
The lamentable diminishing, de-
cay and ruine of Christian Reli-
gion:

gion : and all by the practice of
procurement of the Bishop
Rome chiefly, which is in
Histories and Chronicles writ
by the Bishop of Rome's own
vourites and friends to be se
claiming also to have divers Pr
ces and Kings to their vassa
liege men, and subjects, &c. bel
ving themselves more like Kin
and Emperours in all things, th
remained like Priests, Bishops
Ecclesiastical; or, (as they wou
be called) spiritual persons in
one thing at all, &c. and so co
cludes with an exhortation of
good subjects, knowing those
speciall instruments of the Devil
to the stirring up of all Rebellion
to avoid and flee them.

Is not this a full description
the pride of that man of sin
2 Theff. 2. in exalting himself
above

above all Kings and Princes, and that son of perdition (being understood actively:) who was the cause of the perdition, or losse of so many thousands of Christian mens lives.

And in the sixth part of the same Sermon, you have a more particular relation of the Bishop of Rome's blood-shed, (according to the description of that Harlot, Revel. 17. 6.) in these words: viz. And as these ambitious usurpers the Bishops of Rome, have overflowed all Italy and Germany with streams of Christian blood, shed by the rebellions of ignorant subjects against their naturall Lords and Emperours, whom they have stirred thereunto by false pretences: so is there no Countrey in Christendome, which by the like means of false pretences, hath not
M 2 been

been over-sprinkled with the blood of subjects, by rebellion against their naturall Sovereigns, stirred up by the same Bishops of Rome, &c. And in conclusion, as the Sermon often entitles the Bishops of Rome, unsatiable wolves, and their Adherents, Romish greedy wolves; so doth it in speciall call the See of Rome, the Babylonical beast, in these words; viz. The Bishop of Rome understanding the bruit blindnesse, ignorance and superstition of the English in King Johns time, and how much they were inclined to worship the Babilonical beast of Rome, and to fear all his threatnings, and causelesse curses, he abused them thus, &c.

I have transcribed these the more largely out of the Book of Homilies, both that such as have reject-

rejected them as *Popish* may see their errour, and those that now so much favour the *See of Rome*, that they call such language *railling*, may have their *mouthes stopped*, being it is from the *mouth of the Church of England* in her Homilies, which is a good warrant for her *sons* to say after her.

Let the Reader judge whether these passages do not confirme, rather then contradict, or *be contrary* (as Doctor Heylene saith) to the *Articles of Ireland*, and the *Primates* judgement of the *See of Rome*.

I shall only alledge one passage more, and that is in the conclusion of the second part of the *Sermon for Whit-sunday*. viz. *Wicked and nought were the Popes and Prelates of Rome for the most part*, as doth well appear by the

story of their lives, and therefore
worthily accounted among the
number of false Prophets, and
false Christs, which deceiv'd the
world a long while, the Lord de-
fend us from their Tyranny and
pride, that they may never enter
into this Vineyard again; but that
they may be utterly confounded,
and put to flight in all parts of the
world. And be of his great mercy
so work, that the Gospel of his
Son may be truly preached to the
beating down of sin, death, the
Pope, the Devill, and all the King-
dome of Antichrist, &c.

This latter passage is only pro-
duced by Doctor Heylene, as an
evidence, that the Pope is not de-
clared to be Antichrist, either
here, or any where else, in the
book of Articles or Homilies
which how the force of it can be
extended

extended so farre beyond its
own sphere, doth not appeare:
For his principal argument, that
he finds here the *Pope and Anti-*
christ, distinguished as much as the
Devil and the Pope. 'Tis answered,
The distinction here is not
between the Pope and Anti-
christ, but between him and *his*
Antichristian kingdom; for the
words are not, the Pope, the Di-
vell, and *Antichrist*; but, and all the
kingdome of *Antichrist*. That
Universality (*all*) comprehend-
ing both head and members.
And if we should allow a *Du-*
umvirate, (in the *Pope* and *Devill*)
for the government of that king-
dom, one as the *visible* head, the o-
ther as the *invisible*, or the one him
that reigneth; the other *by whom*
he receiveth power so to do: (Rev.
12. 4.) both might be thus owned

without infringing the title of
 ther: Howsoever 'tis not the argu-
 ings from such *niceties* in the pla-
 cing of words (which the book of
Homilies, are not strict in, as might
 be shewed in several instances
 but the observation of the scope
 and drift of the place, the com-
 paring it with others, the concu-
 rance of the judgement of sever-
 rall eminent *Bishops* afore-cited
 (who cannot be imagined to de-
 clare against the doctrine of it)
 will carry the sense of it accor-
 dingly, with the *judicious* and un-
biassed Reader: and so much for
 the book of *Homilies*.

Unto which I might also add
 the opinion of some *learned* men
 liveing and dying within the out-
 ward communion of the Church
 of Rome. To instance onely in
Padrio Paulo, who wrote the Hi-
 story

story of the Councill of Trent : After whose stabbing by an *Emissarie* from Rome, many of the Clergy of Venice, brake out into that application, calling that See *Impura, insana, superba, meretrix, pestis, ac lues mortalium* ; and her ruine to be expected, according to *Revelat.* 18. Some of the verses are printed at the end of the *Interdict* writ by *Padrio Paulo*, and translated out of Italian into Latin by *Biskop Bedell*, who was often an ear-witnesse when he lived in those parts of divers learned men, producing that of 2 *Thef.* 2. *the man of sin who exalts himself above all, &c.* and shall sit in the Temple of God, &c. both as an argument that the Bishop of Rome is the person sitting ; and that those who are oppressed, and tyrannised over by him, are
(u) the

(u) *Calvin. Epist. 104.* Under the Papacy some Church, remaineth, a Church crazed, forlorne, mistaken, yet some Church, his reason, is. *Antichrist must sit in the temple of God*, which is cited by Mr. *Hooker. Instit. Sect. 27.*

Gebazi a man though overrun with a Leprosy, and to be shunned as unclean.

Antichristianismus est morbus in Christianismo.

(u) *the Church of God* and from thence rejecting any application to *Mahumet*, and fixing it upon the Bishop of Rome, some questioning, *Is it he, or shall we look for another; others saying, (as the Jewes of the blind man) This is one very like him, but many, This is he* Which puts me in mind of the confident assertion of *Cardinal Perron*, who affirms that *whosoever maintaineth this wicked doctrine that Popes have no power to put Kings by their supreme thrones they teach men to beleieve that there hath not been any Church for many ages past, and that indeed the Church is the very Synagogue of Antichrist; and the Pope is good consequence to be the Antichrist*

Christ; which Oration the Cardinal himselfe addressed to King James, upon a supposition, it might have converted him. See King James Preface, to the defence of the right of Kings *.

Now whereas both sides (as you have heard) are agreed upon the place, to be Rome (which checks the phansie of such as would apply it to Constantinople, or to persons that never were at either) I shall only confirm it out of one of the Popish Writers, who hath quoted most of the rest (to save the Reader any farther labour, if he hath a mind to satisfie himself in it) 'tis Tyrinus the Jesuit, in his Commentary upon the 17. Revelat. Where comparing the vision of the beast with 7 heads, and 10 hornes, cap. 13. with that of the 17. and granting it to be

* The words of the Cardinal are these. viz. by this Article (i. e. that Kings are not depofable by the Pope) we are cast headlong into a manifest heresie, as binding us to confesse, that for many ages past, the Catholick Church hath been banished out of the whole world; for if the Champions of the doctrine contrary to this Article, do hold an impious & detestable opinion, contrary to Gods word, then doubtless the Pope for so many hundred years expired, hath not been the head of the Church, but an heretic, and the Antichrist. P. 453.

be meant of the same, (like Pharaoh's dreames, the seven ears of corne, and the seven kine were both one) then, for the vision there; he saith by the great Babylon, whose Mystical name is Babylon, cannot possibly be meant of any other then Rome: 'tis plain (saith

(x) The usual stile of the Sybils *ῥῶμης ἐπταλόφοιο*. i.e. *Roma septicollis* in Plutarch, & Varro, a Festival among the Romans called *dies septem montium*. Tertul. in his time calls the people of Rome, the people of the seven hills, *Ipsam vernaculam septem collium plebem convenio*. Apol. 1. 35.

5. 13.) the Church which is Babylon salutes you, to be meant

(x) Ita avidè avent homines hii Petrum Romæ, alicubi in Scripturâ reperire, potius ut Babylonem velint esse Romam, ubi Petrus fuit, quam ut Petrus Romæ non fuerit. Valde enim illorum interest ad caput fidei ut Petrus Romæ credatur fuisse, &c. Tort. Torti. p 183.

he) she sits upon* seven Mountains, and raig over the Kings of the earth, which can agree to no other city besides And urgeth that place of Saint Peter (2 Peter 5. 13.) the Church which is Rome (for as Bishop Andrews observes, (x) rather then Peter should not be at Rome (which they have slender or no proofes for out of

Script

ripture, but yet is of great consequence to the Papacy) they will confesse it to be Babylon.

And, though 2 Thes. 2. he saith the Temple of God, where the man of sinne sits, is Jerusalem; yet here his seat of Babylon must be Rome; Produceth the expresse testimonies of the Fathers for Lactantius, Tertullian, Jerome, Ambrose, Augustine, &c. and saith he) even our hereticks meaning the Protestant Writers (for after the same way he calls heresie; so worship we the God our Fathers) and in conclusion, produceth most of his own associates, the Writers of the Church of Rome, Sixtus Senensis, Bellarmine, Bozius, Zuarez, Salmeran, Alcazar, unto which I may adde, Baronius, (y) 'Tis most certaine

(y) Certissimum esse nomine Babylonis Romam urbem significari. Anno 45. n. 18.

(saith

(saith he) by the name of Babylon, the City of Rome is signified. Ribera in his Comment upon it, saith the same, adding also (z)

(z) Huic conveniunt aptissime omnia atque illud imprimis, quod alii convenire non potest; optimè etiam convenisset, quod in eodem capite; & mulier quam vidisti est civitas magna, quæ habet regnum super reges terræ.

things fitly agree it, and somewhat can be applied to other then Rome,

The seven heads seven hills, and, The City reigneth over the Kings of earth.

(a) Existimamus nomine Babylonis Romanam urbem significari in hoc Apocalypsis opere, ubi toties Babylon nominatur, &c. omnia quæ his capitibus memorantur, in Romanam urbem aptissime quadrant,

Viegus saith, (a) conceive, wheresoever bylon is mentioned in Revelation, it signifies Rome, and all things

the 17. and 18. Revel. very applicable to it.

(b) Johannes in Apocalypsi passim Romam vocat Babylonem ut Tertullianus annotavit, & aperte colligitur ex cap. 17. Apo-

According to that (b) Bellarmine (formerly quoted) Le

Lessius (c) who saith, John calls Rome Babylon, as being the figure of Rome, and by his words he clearly sheweth it to be Rome, All which may

calyp. ubi dicitur Babylon magna sedere supra septem montes & habere imperium super reges terræ; nec enim alia civitas est, quæ Johannis tempore imperium habuerat super reges terræ quam Roma; & notissimum est supra septem colles Romanam adificatam esse. lib. 3. de Rom. Pont. cap. 13.

well give a check to the Novelty of some among our selves, who with-

(c) Roma à Johanne vocatur Babylon, quia Babilon fuit figura Romæ, quibus verbis aptè designat Romam.

out the ballast of sound or solid judgement, have been carried about with the winds; of other imaginations, which yet I could easily believe, some Popish Agents (upon second thoughts) have had their hands in, to get it driven off the further from their shore; Though how farre notwithstanding our aforesaid Writers, and these are from an agreement, in the above-said, hath been made apparant in the two former Treatises; viz. Those of the

the *Popish* Writers, would have it *Rome*, while it was *Heathen*, and the fall to be with the *Heathen Empire*; and ours, *Rome* since it became *Christian*, and the fall yet to come. Those of ours, who in defence of our *Ordination* from the scandal of *Antichristian*, by it passing through the *See of Rome* have endeavoured to take off the *See*, from being such in the aforementioned places; as it was a needlesse refuge, so the cure is worse than the *disease*.

And those, who have with the *Popish* Writers, yeelded the manner of *sin*, and the *son of perdition*, by that manner of expression; to be meant of a single person, were not forced to it; for it may notwithstanding be meant of a successive race of men, in one place and government; *non de unitate individui*

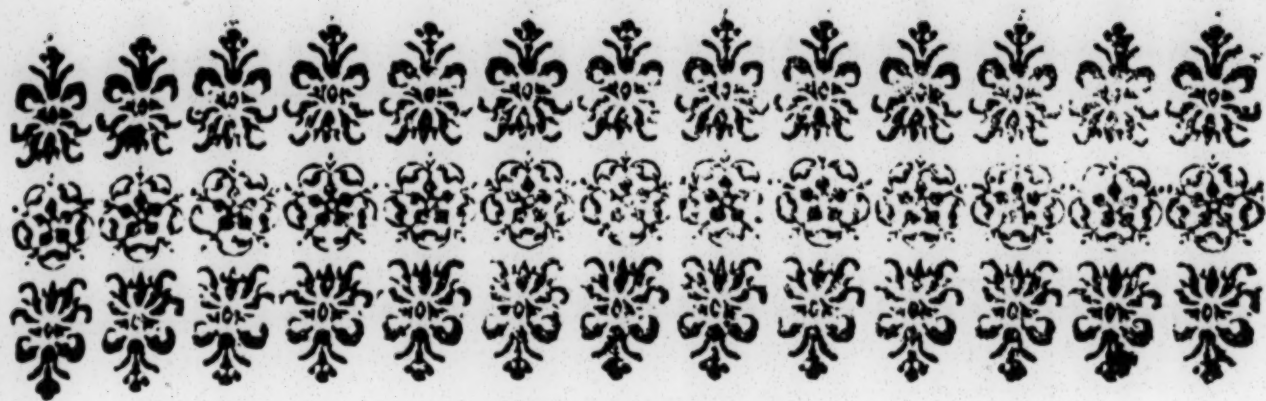
individui, sed speciei, according to the like instance in Scripture. Esa. 23. 15. Tyre shall be forgotten 70 years, according to the days of one King. (i.e.) of one Kingdom, viz. The Empire of the *Caldeans*, which after *Nebuchadnezzar* and his successors *Evelmerodach* and *Belsazar*, was given to the *Medes* and *Persians*, and Dan. 7. 17. the 4 beasts are 4 Kings, (i.e.) the four successive Empires, the *Chaldean*, *Persian*, *Grecian*, *Roman*, as the seven Kings do accordingly, (Rev. 17.) signify seven successive governments, and so the man of sin, may be meant accordingly, not of a particular man, but of a race of men succeeding in that Tyranny; as when they say, the Pope is the Head of the Church, they do not limit it to this or that particular Pope, but mean it of the

N

conti-

continued succession from S. Peter

Neither is the *Article* : "An *Article*"
 of any more force for the limitation
 on of it to one man there, (2 *Thes.*
 2.) then it is in *Luk.* 4. 4. *Man live*
not by bread only, or *Mark* 2. 27. *The*
Sabbath was not made for man
 both includeing all mankind; or
 2 *Tim.* 3. ult. *That the man of God*
may be perfect, &c. which is not
 confined to one, but takes in
 the Ministry. For which; or an
 thing else, concerning this con
 troversie (which I shall not enter
 into) I shall referre the Reader
 to *Bishop Downham*, *Bishop Jewell*
Bishop Abbot, with others, from
 whom he may receive full satisfac
 tion. Only thus much in confir
 mation of the *Judgement* of the
two Reverend and eminent Bishops
 & a Vindication of it, from the
 perfion of singularity, and novelty



THE

Late Arch-Bishop of AR-
MAGH's judgement, of the
sense of that place. Heb. 6. 2.
Of laying on of hands, enlarged
and defended.

THis and the former verse
 may well be called the
 Apostles *Catechisme*, con-
 sisting of *six Principles*, or *Fun-*
damentals of Christian doctrine
 (as they are called in the former
 verse) of which this is the Me-
 thod.

The two former concern *this*
life, viz. *Repentance from good*
works, and *Faith towards God*.

The two *latter*, the *end* of this life, viz. the *Resurrection* of the *dead*, and *eternal judgement*. The two *middle*, viz. the *doctrine* of *Baptismes*, and *laying on of hands*, are in relation to both, either as *Conduits* to convey the two *former* into us, or as *Chariots* to carry us with comfort to the two *latter*, That they are *Fundamental Principles*, as well as the other, cannot be doubted of, by their being placed in the midst of them; only the question is, what is meant by them.

First, by the *doctrine* of *Baptismes*, I conceive is meant the *Sacrament* of *Baptisme*, which is often joyned with the two former *Fundamentals*; By our Saviour; with *Faith*, *he that believeth and is baptized*. Mark 16. 16. By *Saint Peter* with *repentance*,
Acts

Acts 2. 38. Repent, and be baptized.

The objection against it, is, that 'tis Baptismes in the plurall number.

Obje^ct.

Ans^w. First the *Syriack* reads it in the singular number, and Saint *Augustine* in his book *de fide & operibus*, renders it; *Lavacri doctrina*, the doctrine of the font, from whence *Ribera* gathers there might be some Ancient Greek Copies accordingly.

Ans^w.

But secondly, it is an *Enallage Numeri*, the plural for the singular, as *Genes. 8. 4.* The Ark rested on the *Mountaines* of *Arrarat*, which *Tremelius* by way of explanation, renders *uno montium*; *Matth. 27. 44.* Theeves, for one of them only. *Luke 23. 39.* So accordingly, The *Israelites* having made

one, golden Calfe, said, these are thy Gods O Israel, &c. (*Exodus* 32. 4.) and verse 33. Moses saith, they have made *themselves* Gods of Gold, yet verse 24. it is called by Aaron, *This Calfe*; *Druſius* hath divers of the like, as Sepulchers, for Sepulcher, Cities, for City, &c. and so here Baptismes, for Baptisme.

I am not ignorant of other conjectures by learned men, signifying a threefold Baptisme, *Sanguinis*, *flaminis*, *fluminis*, or, the thrice dipping, for sprinkling; the number of persons coming to be baptized; the *two* several times in the year, in the Ancient Church set apart for it, Easter and Pentecost, called *dies baptismatum*, which is *Calvins* and *Bezæes*; or implying the double act in it, the *inward* Baptisme of Christ, and
outward

outward baptisme of *John*; that is to say, the *Ministers*; which are Mr. (a) *Cartwrights* words upon the place, who also saith, by a trope both *Sacraments* are here noted under one, but I conceive, that which we first gave, is the best; And 'tis observable, that the Apostle saith, *the doctrine of Baptismes*, 'tis not the absolute want of it, when it cannot be had, but the rejecting of the *doctrine* of it that damnes. 'Tis possible that some of those *threc thousand* converted by *Saint Peters* Sermon, might have died before they could come to the water, and yet be saved; but if they had rejected the *doctrine* of it, when they were bad to be baptized, like the *Pharisees* rejecting the *Counsel* of *God* against themselves, or like *Naman* who despi-

(a) Answ. to
Rhemist. Com-
ment. on
N. T. upon
this place.

fed the river *Jordan*, I question it.

A well ordered discipline is the ornament of the Church, but upon the *confession* and *doctrine* of Saint *Peter*, it was to be founded, in which sense the Apostles and Prophets in their *doctrines* are called the *foundation* of it, Jesus Christ being the *chief corner stone*, and (as some think) is the sense of that, *Revel. 21. 14* that in the *twelve foundations* were the names of the *twelve Apostles*, in relation to their *doctrinals*; So much for that.

Now the next is, the doctrine of *laying on of hands*. Here is the great question, What is meant by it? That it is a *Fundamentally* cannot be denied; if Baptisme be one, this must be another: see in the verse how like *twins* they are,

are borne and bred under the same roof, And 'tis observable, that in the Greek it is *ἰδὲ* in the plural number, doctrines referring to both.

In the search of several Authors, I find these two expositions, most worthy of consideration.

The first is, *Confirmation* of children after Baptisme, which hath somewhat of *Antiquity* for it, most of the Writers of the Church of *Rome* incline that way, and even *Calvin* is of that mind also, and in his Comment upon this place, stands much for it, and wisheth it had not been laid aside; *hodie retinenda pura institutio, superstitio autem corrigenda*; and produceth this custom of confirming of children in the Primitive times, to be an argument

gument they were then *baptized* but I conceive it cannot be the sence, for this reason; because 'tis not a *Fundamentall*, and hard to prove, it was then (like *Baptism* and the rest) esteemed to be of a necessary use and belief in the *Catholick Church*, according to that of *Vincentius Lyrinensis*, *This is, to be held for a Catholick verity, which hath been believed every where, alwayes, and by all; And our Church faith, children baptized, have all things necessary to their salvation; The Papists that hold it to be a Sacrament, do not say 'tis a Fundamentall, and when it was observed by us, we took it to be only an ancient laudable custome of the Church, and whether it was so in Saint Pauls time, in the Church of the Hebrewes, it doth not appear.*

Magnopere curandum est ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est, hoc est enim verè & propriè catholicum. contr. haresin. cap.3.

The ſecond Exposition is, that it
 ſhould be meant *an ordained Mini-*
ſtery, which clearly in Saint Paul's
 ſentence we find was wont to be by
laying on of hands. This is Pareus
 ſenſe upon this place. It was
 ſaith he) (a) *an initial doctrine,*
concerning the Miniſtery of the
Church then ordained by imposition
*of hands; * Gualterus in his Com-*
ment upon this place, ſaith, In
this is contained the whole fun-
ction of Preachers, &c. deſigned
unto it by imposition of hands:
 But none ſo full as Mr. Cart-
 wright in his answer to the Rhe-
 niſts upon this place, his words
 are theſe. viz. *By the imposition*
of hands the Apoſtle meaneth no
Sacrament, much leſſe confirmati-
on, after Baptiſme; but by a trope
or borrowed ſpeech, the Miniſters
of the Church; upon the which
hands

(a) *Initialis*
doctrina de mi-
nisterio Eccle-
sia quia tum
ordinabantur
per impositio-
nem manuum.
 * *Totum munus*
Propheticum,
&c.

hands were laid, which appears
in that whosoever believeth
that there ought to be a Minister
by order (or Ordination) to teach
and govern the Church; overthrew
eth Christianity, whereas if Con-
firmation of children were a Sac-
rament, as it is not; yet a man be-
ing the rest, and denying the use
it, might notwithstanding be
wed. And some lines after, gives
us summarily the sense of the
verse, viz. to be the doctrine of
Sacraments, and of the Ministry
of the Church: Ye see, in his opi-
nion, what a dangerous thing
is, no lesse then the hazard
their own salvation, to lay aside
an ordained Ministry, or to de-
ny the doctrine of it, which many
now frequently presume.

And 'tis observable, the argu-
ment which he useth, he produces

th as a *Maxime* then in his time,
ken for granted; not to be
proved, but *supposed*; no man
en so much as questioning the
ecessity of it, for though there
ere then divers disputes about
discipline and ceremonies, (in
hich this learned *Authour*
en appeared) yet both parties
eemed alike of *Ordination* to
a *sacred institution*, none pre-
ming to take upon them the
ice of the Ministry without it;
ell, this I conceive to be the
nce here of *laying on of hands*,
2. That it was a Principle of the
techisme taught to Christians at
eir first reception, that there
as to be a *successive ordination*,
setting apart of persons for the
inistry, for an *authorative*
eaching of faith and repentance,
d administration of Sacraments,
called

called laying on of hands for the outward rite; as the Last Supper, by breaking of bread; this was the judgement of most Reverend and learned men of our Church, the late Archbishop of Armagh, which hath rather emboldned me to employ my thoughts in the confirmation of it; and surely, if it be a fundamental, the knowledge of the sense of it, is of a greater consequence, then to be slighted.

First, it is considerable, how well this doth suite with St Pauls expression elsewhere speaking of Ordination, 2 Tim. 1. 6. Stirre up the gift of God that is in thee by the putting on of my hands, 1 Tim. 4. 14. neglect not the gift that is in thee, given thee with the laying on of the hands of the Presbytery, both thus sufficient

ently reconciled; Saint *Paul* was the *principal*, the Presbyters were his *assistants*, according to the constitutions and custome of our Church in Ordination. The *Bi-*
shop is not to do it alone, but with the assistance of at least *three* or *four* of the *Ministers*, which was after the pattern of the *Pri-*
mitive times; The injunction of Saint *Paul* for it, is accordingly. 2 *Tim.* 5. 22. *Lay hands suddenly on no man*, i. e. ordain. And it is the more observable, that all are from *one* and the *same* *Apostle*, it being one argument to prove Saint *Paul* was the Authour of this *Epistle* to the *Hebrews*, by the use of this expression here, which is not in the *Epistles* of any *other* *Apostle*.

'Tis true, we read of *extraor-*
dinary gifts of tongues, &c. given
by

by *laying on of hands*, in the *Acts* 13. but they cannot be understood here, for they were but *temporary* and ceased, like *Scaffolds*, which after the building of an house, are taken down, but what is meant here, must be as the *foundation* which remains to the last, and all falls with it, that agrees to an *Ordained Ministry*, which must continue for the preaching of *faith* and *repentance*, and administration of *Sacraments* to the end of the world. In which sense that last speech of our Saviour *Matth. 28. Lo, I am with you unto the end of the world*, it cannot be limited to the persons of the *Apostles* (with whose deaths those Administrations did not expire) but must be understood *collectively* of the whole body of the *Ministry*, then as it were in their *loines*

Joines, who should succeed in preaching, and Baptisme, and through whom a successive powerful assistance of the spirit, is to be transferred in and through those, unto the worlds end. This power of officiating, was poured on the head of the Apostles, and descendeth to the skirts of their garments, in these dayes. And how like a fundamental, Ordination is, may easily appear; it began at the foundation of the Church, and was one of the first stones laid in this Edifice, and it must continue to the last, for as the Lords Supper is to continue till the second coming of Christ, so the Ministers of it have the same term also (*Ephes. 4. 13.*) He gave some Pastors, Teachers, &c. Till we all come unto a perfect man, unto the measure of the Stature
O of

of the fullnesse of Christ, &c.

Rom. 10. 15. Ye have a building of four or five stories high of severall Acts and Ministrations, but Ordination of a Ministry is the Foundation, Salvation is at the top of this Jacobs Ladder, but Ordination at the bottome: Who-soever will call on the name of the Lord, shall be saved, but how shall they call on him, on whom they have not believed? how shall they believe on him, of whom they have not heard? and how shall they hear without a Preacher, and how shall they preach, except they be sent? &c. See, praying, believing, hearing, preaching, and then as the foundation of all, a Mission of Preachers for that end; what is said of the Commandements of the Law, (James 2.) he that offends in one, is guilty of all; such is the concatenation

catenation of the principles of the *Gospel*; break one link, and all are endangered; He that renounceth his *Baptisme*, renounceth his *Faith*, into which he was baptized, even the death and resurrection of our Saviour signified by it, *Colos. 2.* Consider what ye do in renouncing the *Ministry* by whom ye were baptized, and have believed (*1 Cor. 3. 5.*) if any efficacy be in the *Sacrament*, according to the qualification & authoritative faculty of the person officiating, see what hazard you run in rejecting of such so ordained?

Ye know the speech of our Saviour, *Matth. 23. 17.* *He that swears by the Altar, sweareth by it, and all things thereon;* and is not the contrary true, he that despiseth the Altar, despiseth not only that, but all that de-

O 2

pend

pend on it : If the Ordination or Mission of the person through Gods institution, be of any efficacy to what is officiated, I may leave the application to your selves.

Consider what ye do in a total renouncing of an ordained Ministry, as to Baptisme and believing, through whom as instrumentals, ye did partake of them ; *If the foundation fall, how can the building stand* : As ye see here Saint Paul makes an ordained Ministry, a fundamental principle of Christian Religion. So much for the sence of the Text, what is meant by *laying on of hands*.

Now if Ordination be a fundamental principle, hence then these 2 things may be inferred.

1. *A necessity of continuing an ordained Ministry in the Church,*
and

and the neglect of it to be the undermining of the foundation of it.

2. That Ordination is not only an internal call from God, but an externall from Man; for 'tis denominated herefrom *laying on of hands.*

First a necessity of continuing such a distinct Order and profession for preaching, and other sacred Administrations; This subject would heretofore have been accounted *needlesse* to be handled, but it is necessary and *seasonable* now, there being many set against the very *function*, as if any man might of himself assume it. To such I shall represent these considerations following. *viz.*

1. That in all ages there have been some persons set apart for such divine Offices even before the Law, or constitution of Aa-

ron and the *Levites*; as since, see
 some appointed, *Exod.* 19. 22.
Let the Priests which come near to
the Lord sanctify themselves,
 (*Chap.* 24. 5.) called young men
of the Children of Israel, sent of
Moses, who offered the burnt offer-
 ings and sacrifice unto the Lord,
 and this is usually interpreted to
 be the *First-borne*, and that of the
principall of the families, instead
 of which the *Levites* were after-
 ward taken, (see *Numb.* 3. 12.)
 And what a settled Priesthood
 there was in *Moses* and *Solomons*
 time to the *Captivity*; and after
 it upon their return; who knows
 not? see *Mal.* 2. A speech to
 the Priests, and for that five hun-
 dred-yeer gap betwixt the Old
 Testament and the New, when
 the *Prophets* ceased, yet a *Priest-*
hood continued, that the ser-
 vice

vice of God, then was not to put to the charity of Passengers, as beggars are by the high way, but some were appropriated to it; *Jeroboam* that forsook the *Temple*, yet retained a *Priesthood*, though of his own corrupt appointment.

Object. *That of the Law was a Priesthood, but we speak of a Ministry.*

Resp. 1. We stand not upon words or Titles; neither doth the Apostle, for as (2 Cor. 3. 7, 8, 9.) he calls the Priests of the Law *Ministers*, and their office a *Ministration*; so he implies, that the Ministers of the Gospel might have that Title of *Priests* (1 Cor. 9. 13.) by taking his Argument for their maintenance from the Priests, Altar, and Temple, as *they that serve at the Altar, partake of the*
O 4 Altar;

1.

*Altar; even so hath God ordained, that those that preach the Gospel, should live of the Gospel; and the name hath only grown ignominious, by the Church of Rome's retaining it, whom if by way of distinction, they had been called by us sacrificers (as Bishop Downham observes) there had been no offence in it. All that read the Fathers, know it is the term used by them; whose Treatises of the Ministry are intitled *De Sacerdotio*.*

And the Apostle makes it only a change of the Priesthood, (*Hebr. 7. 12.*) not a nulling of it, upon which change of a ministration, none presumed of themselves to officiate without an Ordination; John Baptist who was the preparative voice of the Gospel was ordained to it, and his disciples

disciples were *set apart* by him; our Saviour did the like in ordaining first Twelve for preaching and baptizing, and then 72 after them, when one of the twelve was lost, no other stepped into his place without a solemne choice of him; *Paul* and *Barnabas*, *Acts* 14. 23. wheresoever they came and converted any nation, were carefull of ordaining Successors. Saint *Paul*, as his last, gives that charge to *Timothy* and *Titus* after him, and in all Ages of the Church from the Primitive times, both in the Greek and Latine Church, it hath been observed to this day successively.

So that for such as would have no such office of a Ministry by ordination, but all men left to themselves to officiate at their pleasure,

pleasure, we may say with the Apostle (1 Cor. 11. 16.) *We have had no such custome, neither the Churches of God, (or as Eliphaz to Job cap. 5. 1.) call now if there be any will answer thee, and to which of the Saints wilt thou turn, where is there any such President in all the reformed Churches? The Israelites would have a King as all other nations; These are upon the contrary singularity. 'Tis true, the New Jerusalem (Revel. 21. 22. meant heaven, is found without a Temple and a Priest, because Christ shall then give up his kingdome to his Father (1 Cor. 15.) i. e. the manner of this present government by the Scepter of his word, and Seale of Sacraments, and then God shall be all in all, but till then, a settled Ministry must be continued.*

Secondly,

Secondly, if no successive ordained Ministry, why doth Saint *Paul* spend so much time in exhorting to a future provision for them. (1 Cor. 9. Gal. 6.6. 1 Tim. 5. 17.) can we think it was only for himself, and such then living, who expected *Martyrdome* weekly; why such large directions for the qualification of such, as were to be ordained by his Successors, in his Epistles to *Timothy*, and *Titus*, surely it was written for our instruction now.

Thirdly, consider what conclusion must be the issue of the contrary, our *Saviour* pitied the people, when they were like *Sheep without a Shepherd*; That which is every mans work, is no bodies: As in reason, the office of the Ministry must be weakly and negligently done, when no persons

2.

3.

persons are appointed to make it their study and labour, so when *gaps* are thus opened for any person, may not *Jesuits* and such lik Agents creep in under other forms, and *privily bring in damnable heresies*, to the seducing of the hearers; I am loth to imagine that this should be at the *bottom* of this assertion, that so with the more specious pretext, they might take away the maintenance, as indeed one must follow the other; for if there be no need of a *setled ordained Ministry*, what use of a *setled meanes* allotted for it.

If any shall stumble at that speech often in the mouthes of some, *Isa. 54. 13. All thy children shall be taught of the Lord*, he may be satisfied by this double Answer.

1. It was fulfilled in that time of our Lord and Saviour, teaching them immediately by himself, which he expounds accordingly; (*John 6.45.*) *It is written in the Prophets, they shall be all taught of God, every man therefore that hath learned of the Father, cometh unto me, &c.*

2. The Lord is said to teach, when he doth it by a Ministry, sent by him according to that of *Jerem. 3.15.* *I will give you Pastors after my own heart, that shall feed you with knowledge and understanding, &c.* fulfilled under the Gospel. And we grant, that though the proposal of the doctrine is by the Minister, yet the illumination of the mind, and the rectifying of the heart through it, is from God.

Object. If that of Saint Peter
(*1 Eph.*

(1 Eph. 4. 10.) he objected, *As every man hath received the gift, so let him minister the same as good Stewards of the manifold grace of God.*

Ans^r. I conceive it is not meant the gift of preaching, but of *Almes*. The words immediately before, are these. *Use hospitality one to another without grudging, there is the manner, and then in these words, As every one hath received the gift, so let him minister, is implied the measure of it, agreeing with that of Saint Pauls injunction, 1 Cor. 16. 2. Let every one lay by him (to that end) as God had prospered him, &c.*

That these temporal things are the gift of God, the fourth Petition of the *Lords Prayer*, shewes sufficiently. And that collections of these, and gi-
ving

ving them to the poor, is called a *ministring to the Saints*. See 2 Cor. 8. 4. cap. 9. 1. and stilled grace, (cap. 8. 19.) and what other sense can there be of that (cap. 9. 8.) *God is able to make all grace abound*, but of temporall blessings, as the next words shew, *to multiply your seed sown, and minister bread for your food*, (V. 10.) and they may be called the *manifold grace* or gift of God, by the divers sorts of them to be administred, food, clothing, relieving of the sick, &c. according as they are distinctly remembered at the last day, (Matth. 25.) And are not all bountiful charitable persons, the Lords *Stewards*, in dispensing these things to those of *his household of Faith*; so that upon these considerations, the place appears to be

to be farre off from any application of it to Preaching. Indeed the next verse may be so meant. *any man speak, let him speak as the Oracles of God, &c.* but yet to be understood with this limitation, *viz.* of a man ordained and constituted (as we have said) for that end.

In a word, to allow all sorts of men to be preachers, is to make the whole body an eye, a tongue &c. and if so as the Apostle saith *where is the hearing, are all teachers, are all interpreters?* 'tis an argument from the absurdity, as if ye would expect the foot to see or the hand to speak; In Saint Paul's dayes it was said, *Who is sufficient for these things?* and shall all persons think themselves so now? Saint Paul bids Timothy give himself wholly to it: i. e. to meditation

licitation, study, reading, and not to
 entangle himself with the things
 of this world, which might take
 him off, and may they now meet in
 tradesmen and manufactures? and
 the office be performed without
 either? Is there not a distinction
 made between the Church of
 Ephesus, and the elders of it,
 (Acts 20.) between the Church
 and the Angel of it, (Revel. 2.)
 which if it be not meant of one
 person, the Bishop (as Ignatius
 styles him so about twelve years
 after, which was the judgement of
 the Primate) yet must at least be
 collectively meant of the Bishop,
 & the Ministry of it; Is there not
 a distinction between the Saints
 of Philippi, & the Bishops & Dea- Phil. i. i.
 cons, are there not some said to be
 over the *Thessalonians in the Lord, * 1 Ep. 5. 12.
 and preaching & admonishing cal-
 led

led in special, *their work*, as appropriated to them, for which he chargeth them to *know* them, & to *esteem highly* of them; as the like in his last charge to the Church of the Hebrews, (*cap. ult. 7. 17. Obey them that have the rule over you in the Lord, and that watch for your soules, as they that must give an accompt*, and if that were the speciall office of the ministry, then to have *curam animarum*, why not now? or where doth it appear, the term is expired? I conclude this point with an observation of the several steps of our declinings, or defections of later yeares; First, we were offended at some *titles* of the Ministry, then at the *office* it selfe; First, at such a Ministry *so ordained*, then at the *ordaining* of any Ministry at all. First, the
solemn

solemn Assemblies in publick were forsaken, and a retreat made into corners, then the *Preachers* themselves slighted, called by *Solomon* the *Masters of Assemblies*: First, a ceremony in baptizing of Infants scrupled at, then the *Baptisme* of Infants themselves; nay, the Sacrament of Baptisme by water, called into question also; First, the *Communion* forborne, out of offence to some gesture, now the Sacrament *it selfe* neglected, and contemned, as if we may now live *above* and *without* Ordinances, & without any *ordained Ministry* to administer each, as indeed the one must follow the other.

This is the train laid to blow us up, what *Jacob* said after *Joseph* was lost, and *Benjamin* must go too; *All these things are against me*, may be our application

P 2

tion

tion for the Church. If any *thirty years* ago, should have foretold that this *Garden* of God should have brought forth these weeds, that such Tenents should have so prevailed among us, he would have been by the most religious persons of that age, taken for one that *dreamed*; and they ready to have answered for their Mother-Church, as *Hazael* did for himself, when the Prophet told him, what evill he should be the Author of.

Let us be of *moderate* spirits, and not run beyond the bounds of any president in the *Primitive* times, walk not *in wayes not cast up*; (Jerem. 6. 16.) enquire for the *old paths*, where is the good way, and walk therein; be not like those in the next words, that said, *we will not walk in them*, but

but in new ones, according to your own fancies. Let the *Tribe of Levi* be purged, but let not the physick be so strong as to destroy them. Saint *Paul* magnified his own office; this is but to support it from being trodden under feet, and the end is your good, that in these distracted times, ye might not be without *leaders*, so ordained and fitted, to guide your feet in the way of peace, and so much for the first, A necessity of an *ordained Ministry*.

Now the *second* observation is, that *Ordination* is not onely an *internal Call of God*, but an *external of man*; for so 'tis denominated by that very act, *laying on of hands*, i.e. implying the hand of *God* is not all in the holy frame of the heart of the person by his *spirit*, requisite in every

2.

Book of Ordination.

true believer, but there must be the hands of *men* in the designation of him in *his* name also. The first was wont to be asked, the person ordained, viz. *Whether in his heart or conscience, he found himself truly called to the Ministry, according to the will of our Lord Jesus Christ.* This perswasion of his gave a *capacity*, but the *authority* actually conferred on him, was by the *imposition of hands*. Ability and faithfulness were the qualifications, but the commission to officiate, was transferred to *Timothy* (2 Eph. 2. 2.) by that means. Ye know those two *memento's* of Saint Paul to him. *Neglect not the gift* (1 Tim. 4. 14.) *Stirre up the gift of God which is in thee* (2 Tim. 1. 16.) *by the laying on of my hands, and of the hands of the Presbytery; if* should

should be asked, What is here meant by *the gift*, I conceive there is no necessity of understanding it, either of gifts of *ability*, or *saving* gifts of the Spirit; for as the former doubtlesse were found in *Timothy* before his ordination, and the latter from his childhood, & education; (2*Epist.* cap. 3. 15. cap. 1. 5.) so 'tis a doubt if it were in the power of *Timothy* to transferre either of those by this means, they being to be left to Christ himself, who enlightens every man that cometh into the world; and to that holy Spirit who blowes when, and where it listeth, but the surest sence is to take it for the authority given him for the officiating, and exercising these abilities, and transferring of it unto others: And in this sence I grant gifted

P 4

men

I.

men may preach, and perform other ministerial acts, i. e. who with the *internall* have received this *externall* power and authority also, according to Christs ordinance through *imposition of hands*.

Indeed the word *χαρισμα* is often taken for *internall* abilities, and 'tis not improbable, but at the solemn meeting of the Church of God, both Ministry and people, in *Fasting and Prayer*, (which was the injunction of our Church, & should have been the practice) to invoke God for the assisting *grace of his spirit*, to be given to the person ordained, might be prevalent for that end; and that the receiving accordingly of ordination, might be so far *operative*, as to be a confirmation of the party the more, against errors and heresies, in the execution of it;
The

The falling into which may possibly be the judgement of God upon some, who of late dayes have run without it, which agrees with the observation *Chemnitius* makes of *Origen*, who neglected *Orders*, and fell into the like; and at last made himselfe *incapable* of them. But I say again, that *χαιρομα* in the forenamed place, is most safely to be understood of the gift of *authority* to be exercised and transferred unto others by *laying on of hands*.

And 'tis further confirmed by the many examples that do abound, our Saviour gave his *Apostles* not only an *inward* call by his Spirit, but an *open verball* call before the people; Saint *Stephen*, a man *full of Faith and the Holy Ghost*, yet presumed not to officiate, till he had *imposition of hands*

hands from them; Beware of making your selves Ministers, our Saviour did not *make himself Priest* (Heb. 5. 5.) 'tis the blood layed on *Jezabell*, that she made her selfe a Prophetesse, *Revelat. 2. 20.*

'Tis frequent to hear an ordained Minister called *Antichristian*, but consider who deserves that Title, whether those that observe the *rule of Christ*, and tread in the paths of the Apostles, or such, who, *without* any president in Scripture, or in primitive times, are in this *a law unto themselves.* And do but think what ill issue may in the future, be of this promiscuous presumption, upon the offices of the Ministry, what doubts it may raise in our posterity, in receiving of *Baptisme*, by such

as cannot answer to that question
By what authority dost thou these
things, and who gave thee this au-
thority?

One objection common in the
mouths of men is, Why do you
stand so much upon a ceremony,
as laying on of hands is?

Object.

First, that which the Apostle
calls a Principle and a Fundamen-
tall, do not you call a ceremony,
according to that which was said,
to S. Peter, That which God hath
cleansed, call not thou common; for
which we have both Precept and
Example to three successions; Paul,
and Timothy, and those that suc-
ceeded him.

Answer.

2. 'Tis a most honourable ce-
remony used upon other occa-
sions, Jacob in blessing of Ephra-
im, and Manasses, Moses in con-
stitution of Josbua, Naamans ex-
pecta-

pectation of *Elias* healing him
 our *Saviours* in blessing of the
 children in the Gospel, *Saint*
Pauls at the Holy Ghosts coming
 upon the disciples of *Ephesus* in
 the gift of tongues. *The Prophets*
of Antioch, upon the separating
 of *Paul*, and *Barnabas*, for a spe-
 ciall work designed unto, as
 others by way of benediction and
 confirmation.

3. If it be an *institution*,
 though, how mean soever it is to
 the eye, yet it must be observed,
 or else *water* in Baptisme, & *bread*
and wine in the Lords Supper,
 may fall under the like contempt.
Circumcision was a carnall ordi-
 nance, yet (*Rom. 3.*) the Apostle
 checks those who questioned
 the profit or vertue of it. The
waxe of the Scale hath little
 worth in it self, but by the im-
 pression

pression affixed to the pament, is of great consequence to the party, the like application may be made to *imposition of hands*, the *Seal of Ordination*.

But suppose *laying on of hands* Object. be granted as we have said, the question yet remains, *By whose hands?*

Ans. Doubtlesse not by the *Ans.* peoples, for it doth not stand with reason, that any can transferre that authority, which they have not, The *people* may be said after a manner, to give their *votes* in the election, as it was the former (and ancient) custome, that they were asked *if they knew of* Book of Ordination. *any impediment or crime, for which* the party ought not be received into this holy Ministry, and desired to declare it; and upon the objecting of any, the Bishop was to surcease,

surcease, till the party accused should clear himself. The people had liberty of allegation, for, against the person to be ordained but it doth not follow, that therefore they had power in constituting and ordaining. They are the persons to whom the Ministers are sent; can they be the Senders? they have their mission to them, can they have their Commission from them? we are Gods Embassadors, not theirs, neither do ye find any power this way derived or committed from Christ to them, As my Father sent me, so send I you, saith our Saviour to his Apostles, Lo, I am with you and so with your successors, unto the end of the world. Saint Paul saith to Timothy, Lay thou hands &c. to Titus, I left thee behind that thou shouldest ordain (be it meant

meant *collectively* of the rest of the Ministers, as assistants with him also,) but no mention of the people in that act.

That of *Numb. 8. 10.* the people laid their hands on the Levites, is not meant in their consecration, but dedication, or the donation of them to be consecrated to the Lord, instead of the first born by *Moses* and *Aaron*; It was but as *Hanna's* giving up her son *Samuel* to *Eli*, to be consecrated to the service of the Temple, or like the *presentation* of a person formally under the hand and seal of the *Patron* to the Bishop, to be instituted or inducted; such was this of the Levites, only a signification of their act and deed under their *hands*, in giving up their whole title and interest in them, to be set apart for that end.

For

Object.

For that of *Matthias* his election *before the people*, to be an Apostle (*Acts* 1. 16.) alleadged by some for the *power of people* in Ordination.

Answer. 1.

1. Saint *Peter* only signified to them what they were about to do, and doing it in their presence as in Saint *Cyprians* time, it was the custome to have the Minister ordained, *præsente plebe, sub omnium oculis, &c.* in the presence of the people, before the eyes of all, &c. like *Eleazar* invested by *Moses* with the Priests garments on the top of the Mount in the sight of the *Israelites*, but the actions in setting two apart in casting the lots, prayer, &c. were the Apostles.

2.

Secondly, This election here to the Apostleship, was neither of the peoples, nor Apostles, but of God.

Gods by a divine suffrage, expressed by lot according to the prayer of the Apostles to God for it, and so it makes nothing for the peoples act in ordination : and so much for the first Question , Whose hands must be imposed ?

2. What if the ordainers, being of the Ministry, be found not to have been of clean hands themselves, i. e. of evill lives, is their ordination good?

2. Quest.

I answer, Yes; For 'tis not a personal act, but an act of office, as 'tis not the learning of the Judge makes any decree valid, but his authority and commission for it ; A Popish Judge gives a just sentence in Court, his sentence is not erroneous and Antichristian : though himself may be so; his act is good in Law : how bad soever he is in

Ans.

Q

matter

matter of Religion, & so the act of Ordination being an act of office is not nulled, or voided by personal defilements; It was the error of the *Donatists*, to put the vertue of Ministerial acts wholly upon the holinesse of the person ministring; no, as Saint *Augustine* saith, *a foul hand may sow good seed.*

Object.

But there is one objection more to be answered, frequently in the mouthes of men, viz. Your Orders were derized from Rome, and therefore Antichristian.

Answ. I.

I. Observe what contrary inferences are against us; The Papists say we have no lawful Ministry, because we have it not from Rome, having renounced our subjection to that See, others among our selves argue the same from our being deduced from it

Secondly,

Secondly, If they mean of our receiving it from thence, *immediately* after the *Apostles* time, (which the ancientest of the *Britisht* Writers extant do not grant, but averre, that we received it from such as came from *Jerusa-* *Gildas.* *Jerusalem* hither even in *Tiberius* his time) it is no disparagement to us, for it was then a famous Church; see *Saint Pauls* Epistle to it, as *Ignatius* after him. But if they mean since the corruption and Apostasy of it, we may distinguish between *from* and *through*, as between the *Fountain* and *Conduit*, we received it *from* the *Apostles*, though running *through* some corrupt times of *Popery*, of which, since our reformation, it favours no more, then the *Fish* doth of the salt water, or as the *three children*

in the furnace, when they came out there, was not so much as the *smell of fire* found upon them.

3. If they mean of *Austine* the Monke sent from Rome in *Gregory* the great his time, about 600 yeares after Christ; there were *then* no such defilements of doctrine in it, that it should be a scandall to us either: And yet we were not then to seek for an *ordained Ministry*, there having been for many hundreds of years, before that, a flourishing Church among us, which the *Saxons* whom he came to convert, had been the persecutors and destroyers of, as *Gildas* tells us, so that in that, or the former, sense, the objection is not worth the answering.

4. But fourthly, I suppose they mean of *later Centuries*, when that
- com-

complaint of the *Prophet* concerning *Jerusalem*, might be applicable to *Rome*. How is that faithful City become a harlot? it was full of judgement, righteousness lodged in her; but now murderers, &c. i. c. Since the *Bishop of Rome* became corrupt in doctrine and worship.

For this, first we thus answer. While we were under the tyranny of the *Bishop of Rome*, it doth not appear that he ordinarily usurped, more than a mandatory nomination of the *Bishop* to be consecrated, which out of a blind fear of his excommunication was assented unto, but the consecration was not by him, but other *Bishops* here within our selves. And I account the ordination or consecration to be derived from such as gave imposition of hands, not from

the *mandate* for them to do it
Henry the eight, and the Kings
succeeding, assumed the like
power in the *nomination* of the
person (which accordingly might
not be gainsaid:) but from thence
it cannot be argued, that our or-
dination or consecration was de-
duced from them, for the Kings
mandate served not to *give power*
to ordain (which those Bishops
had before *intrinsically* annexed
to their office) but only was a
warrant to *apply* this power to
the person named in that Man-
date. Now this being all which
was usurped by the Bishop of
Rome, in relation to the conse-
crations of our Bishops in *Eng-
land*, when we were under the
Tyranny of the Papacy, there is a
little force for our deriving our
ordination from him also. And
those

those Bishops of *Sidon*, which
 (as Arch-Deacon* *Mason* tells us) * De Minister.
Anglican.
 assisted in the first consecration
 in *Hen. 8.* as in *Edward* the
 sixth's time, were not *meerly* *Ti-*
tular, but had their consecration
 from the *Greek Church*, which
 is altogether a stranger to the *See*
 of *Rome*; it would take off some-
 what from the pretence of a *totall*
 derivation from thence.

But still it may be objected, that *Object.*
we have at least received our Or-
ordination from such as professed
the Religion of Rome.

First, it could not be called *Answer.*
properly the Religion of Rome,
till the Councell of Trent, which
determined many years after our
falling off from the See of Rome:
The Papists ask us, Where was
our Religion before Luther?
we might reply, Where was the

Q 4
Popish

Popish Religion before that time. 'Tis true, most of those *poysonous* errors were sown up and down the world *before*, but not *collect*ed fully into a body, and so owned and *headed* by the Papacy till then. For till that time, scarce any point we hold now against them but there were some of their *own Authours* who held it also. So that to speak properly the now *Romish Religion* in their *new Creed*, with other appurtenances, was established since our form of ordination.

2. Suppose we received our ordination from such who were *corrupted with Popish errors*, yet if they retained the *Fundamentals* of Christian Religion, their ordination may be valid: those like some part of the *barke* of the tree uncut, may convey
the

the *Sappe* from the root to the preserving of life in the branches. What Saint *Augustine* saith of the *Donatists* in some things, *meum sunt*, they concur with me; in other things they are defiled, may be applicable to the Church of *Rome*, and if so, why may we not receive through them, what was of *Christs* remaining in them, without being defiled with that corrupt part which is their *own*? why may not there be in this a *separation* of the *precious* from the *vile*? And in our reformation we withdrew our selves no further from her, then she hath declined from her self in the *Apostles* time, and from the ancient state and condition of it then, as one saith well, *Nostra Ecclesia ab hodierna Romana Ecclesia contaminata recessit, ut ad pristi-*

pristinam, puram, Apostolicam, Romanam accedere posset. We forsook the present corrupted Church of Rome, that we might be nearer a kin to the first, pure Apostolical Roman Church in the primitive times.

3. *In a word*, we do affirm that neither their corruption in opinion, or vitiosity of life, do, or did, void it to the party ordained none doubts of the Baptism of our fore-fathers administered by those of the like in the Church of Rome, as if there needed any reiteration, by them who survived our reformation: neither do we renew the orders received in that Church, when any Priest is converted, and betakes himself to our communion, and why should it be questioned here? Let the Seal be of Silver or brasse, the impression

impression is alike valid, if af-
 fixed by order to the deed; *Pa-*
rents in generation convey to
 the child what is *essentiall* to hu-
 mane nature, not that which is
accidental. A *maimed* Father
 begets a Son like himself, as he
 was before he lost his arme; as
 the *circumcised* did, and doth an
uncircumcised child: the like ap-
 plication may be made, to the
 transferring of ordination in such
 a wounded, diseased, Apostati-
 zed Church, as the Roman now
 is, and by such corrupted persons
 in life and doctrine, continuing
 in it; so they do observe the * *es-*
entials in ordination; other su-
 perstructures or corruption in
 the ordainers, doth not *null it*,
 either to the persons themselves,
 or successors; which might be
 further manifested by the pra-
 ctice

* See Bishop
 Bedels letter to
 Wadsworth,

P. 157.
 My defence
 for your Mi-
 nistry is, that
 the forme,
 Receive the
 Holy Ghost;
 whose sins ye
 remit, are
 remitted:
 doth suffici-
 ently compre-
 hend the au-
 thority, &c.

oice of the Church in all ages.

I.

1. That Ministration under the *Law*, (the Priests of which the Jewish Writers say, were consecrated by *laying on of hands*) had as much cause to stand upon *succession* as any; yet, ye find often that the *Priests the sons of Aaron* and the *Levites* had corrupted their wayes, were defiled with Idolatry in *Abaz*, and *Manasse* time, and others, as bad or worse then the *See of Rome*; yet after reformation, the succession which was by their *hands* was not questioned; Though the *Priesthood* ran through much filth, yet retaining the essentialls of the Jewish Religion, as *circumcision*, &c. they were owned of God again in a successive ministration. See in the *height of their Idolatry*, when they were offering their children

by fire, unto their Idols, yet by retaining the Sacrament, & covenant of *circumcision*, their children are called *the Lords children*, Ezek. 16. 20. *Thou hast taken thy sons which thou hast borne unto me, &c. thou hast slayn my children, in causing them to pass through the fire, etc.*

2. In our Saviour Christs time, there was as bad a succession as ever; in the *Priests, Pharises, Scribes, Sadduces, &c.* yet as he permitted their administering of some rites for himselfe; whether of *circumcision*, or the offering made for him in the Temple, at the *purification*, after the custome of the Law; in his infancy, so at his *manifestation* about 30 yeares after, he sends those that were healed by him to the Priests, to offer what Moses commanded; ye see he did not determine

mine against the office for the personal defilements of their *Predecessors*, or *themselves*.

3.

3. Nay, under the Gospel, about four hundred years after our Saviour Christ, was not the world so over-run with *Arrians*, that it groaned under it? (as St. Jerome saith,) when they had the commands of the *Pulpits*, ordaining of Preachers, children were baptized by them, men put to receive the communion of them as Hilary and Basil say, the Orthodox were hatched under the wings of the *Arrian Priests*; yet upon a reformation, and the renouncing of that heresie, we read not of any rejecting of the succeeding Ministers, because they were derived through such hands, which I conceive to have been as bad as the Bishop of Rome, and

his followers. The Church then
was so wise as to consider, a *jewel*
looseth not his vertue by being
delivered by a *foul* hand, so nei-
ther is this *treasure* of the Mini-
stry to be despised, because it
hath passed through some *pollu-
uted vessels* to us, which is appli-
able for the saving harmlesse our
ordination, though transmitted
through the *Popish defilements* of
some persons; so much in vindica-
ting the ordination of the Church
of *England*, from the scandall of
being *Popish & Antichristian*, with
which by some *ignorant and rash*
people, it is frequently aspersed.

Let me conclude with this
short admonition. Be not here-
after so unworthy, as to *blurre*
that Ministry, with being *An-
tichristian*, by whom ye have
received the knowledge of *Christ*;
both

both by their *translating* of the Scriptures out of the Originalls into your *Mother-tongue* for your *reading*, and their labour in the exposition of them for your *understanding*, by whom you and your fathers have been *baptized*, and instructed; Be not such ill birds, as thus to *defile your own nests*; do not side with the agents of the *Bishop of Rome*, in thus detracting and lessening the reputation and esteem of them. *Let them not say in their hearts so would we have it*, nor you with your *tongues*, unlesse in your hearts you are *Romish* yourselves.

Is it not strange, that those who have been so great opposers of the errors of Popery, wrot so learnedly, and fully against them who have *applyed*, that in the

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2 Epist of the *Thessalonians*, concerning the man of sin, and that of *Babylon* in 17. *Revel.* to the *Papacy*, as Bishop *Downham*, Abbot, *Jewell*, and the late eminent *Primate*, with divers others; that now they should (with their very calling and profession) be styled *Popish*; can we think otherwise, but that *the hand of Joab* (I mean the *Jesuit*) is privily in it. Is it not a wonder it should so come about, that such as have been the greatest enemies to the *See of Rome*, should be reckoned as members, and friends of it; and thus perpetually yoked together as *twins*; nay trod under foot as *unsavory salt*, upon that very account, as being *Episcopall*. Is this a just reward of their labour? in the defence of your profession; thus to be aspersed by you, as

R *solon*

solon to Husbay, Is this thy kindness to thy friend? Certainly those of the See of Rome, cannot but smile within themselves, that they have thus covertly deluded us and so closely taken a revenge of those their adversaries.

How true is that speech of our Saviour, *A Prophet is not without honour, save in his own country*; other nations, French and German, magnifie the Clergy of the Church of *England*; but what is transmitted over Sea is many of their works, onely despised at home as the *off-scouring of the world*; what a preparative this is, to the expectation of the *Papists*, an able learned, ordained Ministry, having been hitherto the stop to the introduction of ignorance and superstition, which if removed, might flow

flow in the more easily, *which*
God in his mercy prevent.

And thus I have endeavoured
to confirm the Primates judge-
ment upon this place, *viz.* that
by *laying on of hands*, is meant
an ordained Ministry.

R 2

The

homodo deo

non est qm

spiritum sanctum

no qnantis

non est qm

at dom. non

in aliquis

scripturam eius dicit spiritum sanctum orabant

liberis modis quibus manum imponebant non

im dabant **The Primates judgement**

non morum in of the Sense and Use of the

his prepositis Form of words in the former

nam nunc for Constitution, at the Ordination

at Ecclesia. of Priests or Presbyters, defen-

ing. Lib 15 do ded, and enlarged. viz. Re-

umato. cap 26. ceize the Holy Ghost, whose sins

et plura ibidem thou forgivest, they are forgi-

ven, and whose sins thou dost

retain, they are retained. Which

as an Appendix to the former

subject, could not well be

omitted.

They are the words of our Saviour, John 20. 22. to the Apostles, and why they may not be continued to their

their Successors, (who are to succeed in that office of the Ministry to *the end of the world*,) doth not yet appear; and 'tis possible, that the late offence taken against them to the disuse of them, may arise from a misapprehension of the sense of them; The *Primates* judgement of which I think fit to manifest, who in all his *Ordinations*, constantly observed them.

They consist of *two* clauses.

1. *Receive the Holy Ghost.*

I.

2. *Whose sins thou forgivest, they are forgiven; and whose sins thou dost retain, they are retained.*

1. For the first; (*Receive the Holy Ghost*) We do not here understand the *sanctifying* graces of the spirit: For the Apostles had received *them* before, in that they were bid by our Saviour, to

R 3

rejoyce,

rejoyce, that their names were written in heaven (the evidence of which is, heaven wrot in the heart here) and had his witnesse, that they had believed, and had kept his word, for whom he had also also prayed in that sense; Sanctifie them through thy truth, John 17.

And if this had been the gift, there had been no particular thing given to them, for all that will be saved, must in some measure partake of it. Rom. 8. 9. If any man have not the spirit of Christ, he is none of his.

And though it be the testimony of a good Christian, yet 'tis not a sufficient warrant for him, to take upon him the Ministry.

2. *Again, it cannot be meant of the extraordinary gifts of the Holy Ghost, viz. Gifts of tongues, &c.*

&c. For in that sense the *Holy Ghost was not yet given*, till fifty dayes after. viz. the *Feast of Pentecost*, but this was given upon the day of his Resurrection; So that a third sense must be had, which was the *Primates*, as followeth.

3. *Receive the Holy Ghost*] i.e. receive *Ministeriall* power of officiating and dispensing those sacred Ministrations, unto which the promise of the holy Spirit is annexed, and through which, as the *Conduit-Pipes*, this holy water is conveyed; not so much meant for their *own* benefit, as the good of others; In this he gave them power as the *Stewards* of God, to be dispensers of holy and spiritual things, to the benefit of such, over whom the *Holy Ghost* had made them overseers, which is accordingly attributed to the

Elders of Ephesus, whom S. Paul had ordained.

Mr. Hookers glosse (in his *Eccles. Polit.*) is accordingly; *Receive the Holy Ghost*, i. e. *Accipite potestatem spiritualem*, receive ghostly, or spiritual Authority, in order to the soules of men now to be committed to your charge; And if you mark the context, their Commission is here from the blessed Trinity; the Father, and Sonne, in the verse before. *As my Father hath sent me, so send I you.* And in this verse, a reception of Authority from the third person, the Father sends, *Matth. 9. 38.* Chap. 10. 20. the Sonne, *Ephes. 4.* here the Holy Ghost, as *Acts 20.*

And so more fully thus. *Receive the Holy Ghost*, i. e. receive Authority from the Father, Sonne
and

and Holy Ghost, for the *efficacious* preaching of the Word, and Administration of Sacraments, by and through which, the graces of the *holy spirit* in repentance, faith, forgivenesse of sins, and the like; are ordinarily wrought and confirmed to the hearers, and partakers of them: yet not excluding it from being a *Prayer* also, *viz.* that the person thus authorized, might *receiue* such a *spiritual assistance* in it.

Receiue first by way of *donation* in the name of Christ, as to the office; and *secondly*, by way of *impetration*, as to the efficacious *spiritual assistance* of him in it, which the accustomed succeeding *prayer* did confirm: which as it was in both senses frequently effectual by the mouth and hands of the *Apostles*, so hath it been
accor-

accordingly from age to age, and by the *Ministry* succeeding and therefore why may not the same form of words be used at their Ordination also.

Can we think this *solemn* reception of the Holy Ghost, in that sense as hath been explained, was onely for the benefit of that age, and withdrawn totally again in the next.

That *his being with them* thence by his spiritual assistance, to the *end of the world*, was to determine with the death of the Apostles; some of which, (as Saint James, *Acts* 12.) were not long after; No surely, this oyle poured upon their heads, descended further then so, even to the skirts of their garments, in these dayes.

The third Chapter of the first of Epistle to the *Corinthians*, hath much

much in confirmation of this. In the third verse, Saint *Paul* styles the *Minister* ordained by Christ, his *Amanuensis*; ye are the *Epistle of Christ* ministred by us, written not with ink, but with the *Spirit of the living God*. Christ the inditer, the *Minister* is as the hand of a ready writer; or the *Spirit* is as the ink, the *Minister* as the pen, through which 'tis diffused upon the fleshy *Tables of your hearts*, and by saying *us*, he doth not appropriate it to himselfe, but gives the like to *Timothy* ordained by him, which he continues in the sixth verse; *God hath made us able Ministers of the New Testament, not of the letter, but of the spirit*; as he calls the *Word*, the *sword of the spirit* (Ephes. 6.) committed into the hands of the *Ministry*,

nistry, so the whole office is called *the Ministration of the Spirit* v. 8. *the Ministration of righteousness*, v. 9. i. e. instrumentally, be it that of *Justification*, or *Sanctification*, by which he saith *it did exceed in glory that under the law*; The shining of Moses face, the glory of the Temple and vestments of the Priests were glorious, but yet had no glory in this respect, by reason of the glory which excelleth; for if that which is done away were glorious, how much more that which remaineth is glorious. Now wherein lieth this glory, but in being by this Ministration, the Conduits through which the Spirit is conveyed, and received, or being (*cap. 6. 1.*) co-workers together with him of it even as the glory of the latter Temple, by the presence of Christ himself

himselfe , is said to be greater than the former , though it had types of him in a more outward glorious lustre: 'tis therefore called v. 18. *the glass of the glory of the Lord, by which we are changed into the same Image from glory to glory, even as by the Spirit of the Lord.*

Which as it rebukes the Contemners of the office of the Ministry , so it answers that frequent *objection* made against the use of these words, at the Ordination to it; viz. That the *Sanctifying* graces of the spirit , were sometimes lacking both in the Ordainers transnitting, and ordaining the recipients; It is answered, the *Transmission* , or reception of the Holy Ghost here, is not meant in that sense, as to the resting of it in the persons themselves, but as the conveyers of it, for

for the use and benefit of others
viz. through these *Administra-*
tions, which they are now by
 this authorized to performe.

And that it may be so, ye see
 in *Judas*, who by our Saviour
 Commission to him *through* prea-
 ching, and baptizing, was the in-
 strument accordingly of the trans-
 ferring of it, (*i.e. remission of sins*
&c.) unto others, without parta-
 king of it himself: our Saviour
 calls him a *Devill*, and a son of
perdition, but yet in this Office
 the *Devils* were subject to him
 and he the means of dispossessing
 of others; like *Noahs* Carpen-
 ters, who were instruments to
 save others, but were drowned
 themselves. 'Tis probable, *Saint*
Paul, or some of the Apostles ordi-
 nained *Hymenæus*, and *Philetus*
Phygellus, *Hermogenes*, and *Diotrephas*

trephas, but as in neither of them doth there appear any sanctified grace of the spirit, so we do not read it caused any *suspension* of the vertue of their ministerial acts to the receivers, or that the Apostles gave order for any *reiteration* of them; personal faults, not voyding Acts of Office; and so, why should the like be a prejudice to it in these succeeding Ages? *Receiving* supposeth a gift, but 'tis as the giving of a summe to a *Steward* by his Lord, nor to his own private use, but for the dispensing of it to the family.

And to say no more, there are some learned Interpreters, do apply that passage, 1 *John* Chap. 2. 20. to an *ordained Minister*; yee need not that any man teach you, but as the same anointing teacheth you all things, and
is

(a) *Eadem unctio*) non potuit luculentiore testimonio Pastores & doctores ornare, à quibus illi instituti fuerant, & quotidie adhuc instituebantur, quam quum ipsos diceret ab ipso Spiritu Sancto doceri, & jam antea esse doctos.

is truth; (a) Beza's words upon the place, and these; the same anointing) he could not with more cleare Testimony have adorned the Pa-

stors and Teachers, from whom they were instructed, and daily as yet are then to say they were taught by the holy Ghost, & had bin formerly, &c.

(b) *Piscator in loc. Unctio docet*] id est, ministerium verbi (i.e.) Spiritus Sanctus efficax per prædicationem Evangelii, quare ministerium verbi in prædicatione habendum est.

(b) *Piscators words* are these, The anointing teacheth] i.e. the Ministry of the word, or the Holy

Ghost efficacious by the preaching of the Gospel, wherefore the Ministry ought to be in a great esteem with us.

Ye see they do not understand by this *Unction*, or anointing, signifying the Holy Ghost, an immediate teaching, or inspiration, by some *Enthusiasme*, but immediately through the Ministry of the ordained.

ordained for that end; by a Metonymy (as they say) of the Adjunct; the oyntment, for the hand, which applyes it, or delivers it to you, and the teaching you all things, is meant of all things necessary to salvation; the credenda, and agenda, which by the Ministry had bin so fully taught them, that they needed not to be taught by Saint John again here.

If any shall object (as it hath been unto me) that of Saint Augustine, lib. 15. de Trinit. cap. 27. *Quomodo ergo Deus non est qui dat Spiritum Sanctum, imò quantus Deus est qui dat Deum? neque enim aliquis discipulorum ejus dedit Spiritum Sanctum, orabant quippe ut veniret in eos, quibus manus imponebant, non ipsi eum dabant, quem morem in suis præpositis etiam nunc servet Ecclesia &c.* i. e. How should not he be
S God

“ God who gives the Holy Ghost
 “ nay, how great a God who gives
 “ God? for neither any of his di-
 “ sciples, gave the holy Ghost; they
 “ prayed indeed, that it might
 “ come upon those on whom they
 “ imposed hands, they did not
 “ give it themselves; which custom
 “ the Church now observes, &c.

Ans.

1. In the words before these, he
 speaks of a *double* giving of the
 Holy Ghost by our Saviour, the
 one on *earth* after his resurrection
 on, the other from *heaven* after
 his Ascension, upon the day of
 Pentecost; now in relation to the
latter in those extraordinary gifts
 of the spirit, the words objected
 have their principal application
 which doth not concern that we
 have in hand, which is only of the
former being meant of successive
 ministerial authority, for the ordi-
narie dispensing of the office.

Secondly

Secondly, whereas he saith, the Church hath observed that custome in imposition of hands, to pray for the persons receiving of it, hath bin formerly acknowledged to be one sense of that clause, viz. by way of *impetration*; Take the gift of the spirit, *pro dono infuso*, so we use the words *per modum impetrationis*, take it *pro officio*, so we use it, *per modum collationis*, ministerially conferring the power of executing the office of a Minister, & there is no contradiction, but that in the same act, there may meet a *collation* of the office with authority to execute, and an *impetration* for the persons receiving an assistance of the spirit in the executing of it, which, in the old injunction immediately followed, in a prayer, for the person ordained accordingly, so that the cu-

some and intention of our Church, is no other then what was in Saint *Augustines* time, not presuming to give the Holy Ghost in the *latter* sense, (only praying it might be given of God to him) but only in the *former*.

So much for opening of the first clause in ordination, *Receive the Holy Ghost*, which rightly understood, is not such a rock of offence, as some have taken it to be, in the *disuse* of it.

The *second* clause is, *whose sins thou forgivest, they are forgiven, whose sins thou doest retain, they are retained*. At which, as much, if not more offence hath been taken, then at the former, (as if it favoured of *Popery*) which I shall give you the *Primates* sense of also. That it may be retained in *ordination*, and attributed safely

safely to the office of the Ministry, without the least favour that way, which no man that knew him, and what Popery is, but will acquit him of the least grain of it.

Thus far it will be granted by all sober persons.

I.

1. The Ministers may be said to remit sins, by way of *preparative* to it; in being the instruments (by preaching *the word of reconciliation*) to dispose men towards it in bringing them *to repentance*, whereby they are capable of it.

2. By way of *Confirmation*, in exhibiting the seals of remission in the Sacraments, according as one well glosseth upon these words; 'Tis Gods act onely to forgive sins, but the Apostles are said to do it; (a) not simply, but because

2.

(a) Non simpliciter sed quia adhibent media per quæ Deus remittit peccata, hæc autem

media sunt verbum & Sacramenta; Fer. in loc.

Whose sins thou forgivest, they apply the means appointed of God for that end. viz. the word, and Sacraments; What is there more in forgivenesse of sins, then in reconciliation of God and man; now ye find this given to the Ministry. 2 Cor. 5. 18, 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word, or ministry of reconciliation. Gods act onely authoritate propria, by his own supreme authority; the Ministers act potestate vicaria, as a substitute in Christs stead, and the word doth include the Sacraments also, as in our usual speech, the Letters Pattents doth the Seale affixed to them, as the Ministry, doth the whole ministerial office.

*3. Declaratively in testifying
this*

this grace of God, and declaring Gods good pleasure accordingly upon repentance unto the person, like that of Nathan to David, or Saint Peter to his Audi-

tory (*Acts 3.*) as *Ferus* saith, (b) man doth not properly forgive sin, but doth declare, and certify that it is remitted of God, so that absolution received from man, is as much to say, behold

my son, I certify thee, that thy sins are forgiven thee. I declare unto thee that God is at peace with thee, (which I relate the rather out of him both for his being a writer of the Chutch of Rome, and that this passage is purged out of his book by them as erroneous, as may be seen by comparing the Edition of Mentz, with

(b) Non quod homo propriè remittet peccatum, sed quod ostendet & certificet adeò remissum, neque enim alia est absolutio ab homine, (quam si dicat) Ego tibi, certifico te, tibi remissa esse peccata, Annuncio tibi te habere Deum propitium, &c. *Ferus. lib 2. Comment. in Matth. cap. 9. edit. Mogunt, 1559.*

the Edition at *Antwerp*, 1559, and 1570) Which agrees with that in the *Articles of Religion of Ireland*, num. 71. God hath given power to his Ministers, not simply to forgive sinnes (which prerogative he hath reserved only to himselfe) but in his name to declare and pronounce unto such as truly repent, and unfeignedly believe his Holy Gospel, the absolution, and remission of sins.

But that ye may the more fully understand the *Primates Judgement* in this point, whose authority prevails much with all good men, and how remote our Church is from that of the *Papists* in the use of those words in ordination, I shall give you some brief collections out of that *Answer* of his to the *Jesuite Malones challenge* concerning this subject, and the rather

rather to satisfy the Reader, against the injury, which (among others) *Doctor Heylene* hath done him in this, as if his judgement were opposite to the Doctrine of the Church of *England*.

First, the *Primate* complains of the wrong done by the Papists in charging us with denying any power to be left by Christ to the *Priests*, or Ministers of the Church, to forgive sins, being the formal words which our Church requireth to be used in the Ordination of a Minister, and there states the question between them & us; That in the general, it was ever the doctrine of our Church, that the principal office of our Ministry is exercised in the forgiveness of sins, as the means, and end of it. The Question is of the manner of the execution, and the Bounds of it, which

which the Pope, and his Clergy have enlarged beyond all measure of truth and reason.

We say, that to forgive sin properly, directly, and absolutely is Gods propriety onely; Esai. 43. 25. Psal. 32. 5. produced by our Saviour, Matth. 9. to prove his Deity, which is accordingly averred by all antiquity.

But the Papists attribute so much to the Bishop of Rome, as to

(a) In summo Pontifice esse plenitudinem omnium gratiarum, quia ipse solus confert plenam indulgentiam omnium peccatorum & computet sibi quod de primo principe Domino dicimus, quia de plenitudine ejus nos omnes accepimus, de Regim. Principum, lib. 3. cap. 10. inter opuscula Thoma, num 20. active & proximè efficit gratiam justificationis, ut flatus extinguit ignem, & dissipat nebulas, sic absolutio sacerdotis peccata &c. Bell. de Sacram. libro 2. cap. 1. de pœnitent. libro 3. cap. 2. Attritio virtute clavium fit contritio, Rom. Correctores Gloss. Gratiani de pœnitent. dist. 1. principio, &c.

firming, (a) That in him there is a fulnesse of all graces, and he gives a full indulgence of all sins, that to him agree that which we give to our Lord, that of his fulnesse, all we have received; and not much lesse to the meanest Priest; viz. That his absolution

they are forgiven, whose &c.

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absolution is such a Sacramental Act, that it confers grace; actively, and immediately, and effects the grace of Justification, that as the wind doth extinguish the fire, and dispell clouds, so doth his absolution, sins, and by it Attrition becomes Contrition.

We do not take upon us any such sovereignty, as if it were in our power to proclaim warre, or conclude peace between God, and man, at our discretion; We remember we are but Embassadors, and must not go beyond our commission, and instructions. We do not take upon us thus to be Lords over Gods heritage, as if we had the absolute power of the Keyes. This were Popery indeed. No, we only acknowledge a Ministerial limited one, as Stewards to dispense things according

ing to the Will of our Master
and do assent unto the observance
on which Cyrill, Saint Basil, Ambrose,
Augustine, make upon the words of Ordination of the Apostle;
Receive the Holy Ghost, whose sins ye forgive, shall be forgiven
viz. That this is not their work properly,
but the work of the Holy Ghost, who remitteth by them; for

(a) Cui enim praevaricatores legis à peccato liberare licet, nisi legis ipsius auctori. in Joh. lib. 12. cap. 56.

(b) Daturus erat Dominus hominibus Spiritum Sanctum, ab ipso Spiritu Sancto fidelibus suis dimitti peccata volebat intelligi; nam quid es homo, nisi aeger sanandus, vis mihi esse medicus, mecum quare medicum. Homil. 23. Ex. 50.

St. Cyril saith (a) who can free transgressors of the Law, but the Author of the Law it self? (b) The Lord (saith St. Augustine) was to give unto men the Holy Ghost, and he would have it to be

understood, that by the Holy Ghost himselfe sins should be forgiven to the faithfull, what art thou man, but a sick man? thou hast need to be healed; wilt thou be a Physician

they are forgiven, whose &c.

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tion to me, seek the Physitian together with me. (c)

Saint Ambrose; Lo, by the Holy Ghost sins are forgiven; men bring but their Ministerie to it, they exercise not the Authoritie of any power in it.

(c) *Ecce per Spiritum Sanctum peccata donantur, homines, ministerium suum exhibent, non jus alicujus potestatis exercent, (de Sp. Sanct.) lib. 3 cap. 10.*

Now having acquitted our Church of Poperie, in retaining these words in Ordination, the Primate proceeds in shewing the Ministers exercise of his function, in this particular; viz. Forgiveness of sins in these four things.

1. Prayer. 2. Censures of the Church. 3. Sacraments. 4. The word preached.

1. Prayer, Jam. 5. 14, 15. If any be sick, let him send for the Elders of the Church, & let them pray over him, and if he have committed sins, they shall be forgiven him, and so shewes

shewes it to have been the judgment and practice of the Fathers and the ancientest of the Schoolmen, that the power of the Key in this particular, is much exercised in our being petitioners to God; for the persons remission not excluding the prayers of the whole Church in assisting them with theirs, for which cause in publick offences, S. Augustine exhorts men to shew their repentance accordingly, that the Church might pray with the Minister for them, for the more sure imparting of the benefit of absolution. And that before Thomas Aquinas time the form of absolution was by prayer for the partie, & that a learned man in his time found fault with that *indicative* form newly introduced. Then the form being not, *I absolve thee*, but *absolutio*

they are forgiven, whose &c.

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nem & remissionem tribuat tibi omnipotens Deus, the Almighty God give unto thee absolution, and remission, &c. unto which the antient *Ritualls* of the Roman Church as the *Greeke*, (according to that of *Damascenes* form, yet retained) doth agree; and 'tis the *Primates* observation, that the ancient *Fathers* never used any *Indicative* form, but alwaies prayer-wise; as ye have heard, according to which were the ancient *Liturgies* of the *Latine*, and *Greek* Churches; howsoever the *Popish* *Priests* now stand so much upon it, that they place the very *essence* and *efficacie* of that their *Sacrament* in it, in the first *person*, and not in the third.

Indeed our Church, to shew it stood not upon forms, did in its *Liturgie* observe each. 1. In the
absolution

Whose sins thou forgivest, absolution after the general Confession it is only declarative; At the communion 'tis in the form of a prayer, at the visitation of the sick, 'tis both Declarative, Operative, and Indicative.

2.

In the Censures of the Church, there is an exercise of this part of our function, which we maintain against the *Montanists* & *Novatians*, who deny any ministerial power of reconciling such penitents, as had committed heynous sins, and receiving them to the Communion of the faithful, which is contrary to that of *Saint Paul*, (as 'tis generally expounded by antiquity) *Gal. 6.* *If any man be overtaken in a fault (i.e. in a scandalous one) you who are spiritual, restore (i.e. upon his repentance) such a one in the spirit of meeknesse, as in the particu-*

culat

cular of the *Incestuous Corinthian*, whom, as in the *name and power of the Lord Jesus*, he had bin excommunicated, by *Saint Paul*, and the *Elders* there, so upon his repentance, he was in the same *name*, and by the same *power* restored again, even by such, to whom was committed the *Ministry of reconciliation*, 2 Cor. 27. 10. &c. And indeed this loosening of men, is generally by the *Fathers* accounted a restoring them to the peace of the Church, and admitting them to the *Lords Table* again, as is evident by their frequent expressions that way, which the *Primate* doth declare.

3. *In the administration of the Sacraments*, which being a part of the *Ministerie of reconciliation*, and the *Seales of the Promises* must necessarily also have reference

T rence

Whose sins thou forgivest,

rence to remission of sins, and the ancient Fathers (of whom the *Primate* alleadgeth diverse) do hold, that as these words, *whose sins ye remit, are remitted unto them, &c.* are a part of our Commission; so 'tis exercised by the Ministers of Christ in the Sacrament of *Baptisme*, and the *Communion* yet so, that the *Ministry* only is to be accounted mans, and the power Gods; it being saith Saint *Augustine*, (a) *One thing to baptize by way of Ministerie, another by way of power*, which the Lord hath retained to himself, as to the Authority of remission of sins in it, according to that of *John Baptists* distinction between the externall and internall *Baptisme*, he baptized with the *Baptisme of water*, to the remission of sins, but attributes that of baptizing

(a) Aliud est baptizare per ministerium, aliud per potestatem & auctoritatem,

they are forgiven, whose &c.

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tizing with the Holy Ghost, to Christ onely.

4. In the word of God preach-
ed, there is exercised this part of
our function, in *loosing* men from
their sins, being a speciall part
of this *Ministry of reconciliation*,
committed to us, as the *Embassa-*
dours of Christ here upon the
earth for that end; sinners are
said to be *holden with the cords of*
their own sins, Prov. 5. 12. The
Apostles (saith Saint *Jerome*) ac-
cording to their Commission gi-
ven them by their Master, *Who-*

soever you shall loose on earth, shall
be loosened in heaven; (which
beares the same sense with remit-
ting, and retaining of sins here,)

(a) *Did loose those cords by the*
word of God, and Testimonies of
Scripture, and exhortations unto
vertues (b) Saint *Ambrose* saith

(a) quos funes,
& vincula, sol-
vunt Apostoli
Sermone Dei, &
testimoniis scri-
pturae, & ex-
hortatione.

lib. 6. Com-
ment. in Is.
cap. 14.

(b) Remittun-
tur peccata per
Dei verbum, de
Abel, & Cain.
lib. 2. cap. 4.

*Whose sins thou forgivest,
the same, that sins are remitted
by the word of God; &c. And so
calls the Levite, that interpreted
the Law, a Minister of remission,
As the Jewish Scribes, by taking
away this key of knowledge,
are said to shut up the Kingdom
of heaven, so a Scribe fitted for
the Kingdome of God in the Mi-
nistry, is a meanes by it to open
the door of heaven to them, by
being an instrument to open mens
eyes, and to turn them from dark-
nesse to light, from the power of
Satan to God, that they may re-
ceive forgivenesse of sins, &c.
And by applying the word
unto the consciences of their
hearers, the Ministers of Christ
did discharge that part of their
function which concerns forgive-
nesse of sins; not only declara-
tively, but operatively; in as
much*

much as God is pleased to use
their preaching of the Gospel, as
a meanes of conferring his spirit
upon the sons of men, and of
working of faith, and repen-
tance, whereby remission of sins
is obtained: thus *John* is said to
have preached the Baptisme of re-
pentance, and to have given know-
ledge of salvation to the people,
for the remission of sins: and Saint
James, cap. 5. 20. saith, *he that*
converts a sinner from the error
of his way, shall save a soule from
death, and hide a multitude of
sins. This hiding, or covering, is
meant forgivenessse, as 'tis accor-
dingly set forth elsewhere. *Rom.*
4. 7. blessed is the man whose sins
are forgiven, and whose iniquities
are covered, &c. Now, is there not
as much offence in saying Mini-
sters do save mens soules, or save

Mark 1. 4.

Jer. 31. 28.

men from their sins, (the propriety of our Saviour) as to say they forgive them their sins, the turning men from their iniquities, is Gods act alone, according to the frequent prayer in the Prophets unto him first, yet in regard the word of reconciliation is committed to them as the ordinary meanes of it, by a usuall Trope of the Act of the agent given to the instrument, it is attributed unto them, of which might be given many instances, Timothy (1 Ep. 1. 4.) is said to save them that hear him, though there is but one Saviour, because he preached the word of salvation, by which they were saved, (Acts 12. 14.) the word of God preached by the Apostles, is called by our Saviour, their word John 17. 20. and that which is properly the work

they are forgiven, whose &c.

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of God, is called *their worke*,
1 *Thes.* 5. The *Corinthians* who
believed by Saint *Pauls* Ministe-
ry are said to be *his Epistle*, i. e.
the Epistle of Christ ministred by
him, as ye have it expounded in
the next verse following; And
so, why may not forgivenesse of
sins be said to be the work of the
Ministers, i. e. the work of Christ
ministred by them; being so far
honoured, as to be called *δεῦ σὺν ἐργοῖς*,
Coworkers together with him. Ac-
cording unto which is the judge-
ment of *Dr. Ward*, that Reverend
and learned Professor of Divinity
in *Cambridge*, in that determina-
tion of his, (*in Comitibus an. 1637.*
mensē Octob.) *Potestas clavium*
extenditur ad remissionem culpa,
where are many of the like obser-
vations, which I found inclosed
in a letter unto the Primate, for

T 4

his

his approbation, where I find somewhat more then is in that which is printed. viz. 8^o. *Sic argumentatur Alensis. part. 4. q. 21. membr. 1. Paris potestatis est interius baptizare & à culpa mortali absolvere. Sed Deus non debuit potestatem baptizandi interius communicare, ne spes poneretur in homine, ergo pari ratione non potestatem absolvendi ab actuali peccato, fundamentum hujus rationis habetur apud Cyprianum de lapsis.*

And the like may be said of the binding part of their office called here, *retaining of sins*. Do we not read how the Ministers are sometimes brought in like those *seven Angels* in the book of the Revelation, which poure out the *Vialls of Gods wrath* upon the earth. Saint Paul saith, 2 Cor.
10. 6.

10. 6. *he had vengeance in readinesse against all disobedience, yet vengeance is mine, I will repay, saith the Lord; what other sense can it be but this? he is said to be the inflicter, because he was in Christs name the denouncer? even as Jeremiah, (cap. 1. 10.) is said to be set over the Nations, and Kingdomes to pluck up, and to pull down, to destroy, and to root out; because God had put these words in his mouth, and was ordained by him as a Prophet to pronounce destruction to them accordingly, or as Ezekiel (cap. 43. 3.) is said to have destroyed the City, by being said to pronounce destruction to it. The Primate observes, that we often meet with these speeches concerning the Leprosie (which was a Type of the pollution of sin)*

fin) the Priest shall cleanse him
the Priest shall pollute him (Lev.
13.) according to the Hebrew,
and the Greek version; and out

(a) 'Contaminatione conta-
minabit eum, haud dubium, quin
Sacerdos non quo contaminati-
onis Author sit, sed quo osten-
dat eum contaminatum. Hieron.
lib. 7. Esa. cap. 23.

(b) In remittendis vel reti-
nendis peccatis, id Juris & Officii
habent Evangelici sacerdotes,
quod olim habebant, sub lege le-
gales in curandis leprosis. Hi er-
go peccata dimittunt vel reti-
nent, dum dimissa adeo, vel
retenta, indicant & osten-
dant. Ponunt enim sacerdo-
tes nomen Domini super filios
Israel, sed ipse benedixit, sicut
legitur in Num. Petr. Lomb.
l. 4. sent. dist. 14.

of (a) Saint Jerom, that
'tis said, verse 44. the
Priest with pollution,
shall pollute him, not
that he is the Author
of his pollution, but that
he declares him to be pol-
luted, and unclean;
whereupon the Master
of the sentences, and
others do observe, (b)
that in remitting, and

retaining of sins, the Priests of the
Gospel have the like power, and
office, which the Priests of old had
under the Law in curing the Le-
pers, who therefore accordingly
may be said to forgive, and retain
sins, whilst they shew, and declare
they

they are forgiven, whose &c.

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they are forgiven, or retained of (a) Num. 6.
God (a) *So the Priests put the
name of the Lord upon the children
of Israel, and were commanded
to blesse the people in saying, The
Lord blesse thee: but it was the
Lord himself that blessed them;
according to the next words, and
I will blesse them.*

And thus in these four things, I
leave it to be calmly considered of,
if the Ministers have not power
left them by Christ in relation to
forgiveness of sins, and with these
limitations, whether that part of
the old form of the words of Or-
dination, might not be continu-
ed also, which seems to me to be
explained in the next following
them; viz. *And be thou a faithfull
dispenser of the word, and Sacra-
ments, &c.* (through both which
the graces of the Holy Ghost,
and

Whose sins thou forgivest,
 and remission of sins are conveyed, and sealed) *in the name of the Father, and of the Son, and of the Holy Ghost.* According as in the words at the Communion used to the *recipient*, the former clause was added *in Q. Elizabeths* dayes to give the more full sense of the latter. And let not any by this *Moderate* expression, extenuate the office of the Ministry, as *Be-larmine* would by this inferre that any *Lay-man, Woman, Child*, may absolve as well as the Minister, (as we have among ourselves, too many of that judgement.) For it consisteth not in *speech*, but in *power*, or *Authority*; he being as the officer of King, Authorized to make Proclamation of his pleasure: Every man may *speak* one to another to the use of edifying, but to the

they are forgiven, whose &c.

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is given, 1 Cor. 10. 16. power
to edification, God hath made
them able Ministers, not of the let-
ter, but of the Spirit. That from
them it comes, 1 Thess. 1. 5. not
only in word, but in power also;
and in the Holy Ghost, and in much
assurance; which accordingly hath
been experimentally found; that
howsoever another may from the
Scripture shew as truly unto the
penitent, what glad tidings are
there intended to him; yet to
drooping and doubting soules, it
hath not been so efficacious, in
quieting them, and giving satisfac-
tion to their consciences, either
in sicknesse, death-bed, or other-
wise; as by the Ministry ordain-
ed, and commissioned for that
end; That as 'tis their office to
pray and exhort you in Christs stead
to be reconciled unto God; so ha-
ving

ving listened to that Motion, and submitted your selves accordingly; 'tis their office *to declare*, and assure unto you in Christs stead that God is reconciled with you. All which appeares to be the ancient doctrine of the Church of *England*, by what is publickly declared in the exhortation before the *Communion* to be read sometimes at the *discretion* of the Minister which is the recitd and approved by the *Primate*, as followeth.

And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience, therefore, if there be any of you, which by means the aforesaid, (i.e. Private examination and confession of sinnes to God) cannot quiet his own conscience

they are forgiven, whose &c.

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*conscience, but requireth further
Councell and Comfort, then let him
come to me; or some other discreet,
and learned Minister of Gods
word, and open his grief, that he
may receive such Ghostly Councel,
Advice, and Comfort; as his Con-
science may be relieved; and that
by the Ministry of Gods word,
he may receive comfort, and the
benefit of absolution, to the quiet-
ing of his conscience, and avoyd-
ing of all scruple, and doubtful-
nesse.*

*And now let the Reader judge
if Dr. Heylene hath not cause to
repent of his rash censure of the
Primate, (in his late book p. 168.)
as if in this part of his Answer to
the Jesuite, he had (as he saith)
in this particular, utterly subver-
ned, as well the doctrine of this
Church, as her purpose in it, &c.
when*

when those two arguments which himself urgeth, from the words of *Ordination*, and the exhortation at the communion, are produced and defended by the *Primate* also. What would he have? he saith the doctrine of the Church of *England* is, that, The *Priest* doth forgive sins authoritatively by a delegated, and commissioned power committed to him from our Lord and Saviour, doth not the *Primate* say the same; that 'tis not only declarative, but designative, not only by way of information out of the word of God (as another understanding Christian may do) to the penitent, that his sins are pardoned, but he doth authoritative, as having a power and commission from God to pronounce it to the party, and by the seale of the Sacrament

assure the soule of the penitent, that he is pardoned of God, which no other man or Angel can do, *ex officio*, but the Minister of Christ, according to that of the Apostle; *To us is committed the word of reconciliation*, this is the summe of the Primates judgement. He that would have more, must step over into the Church of Rome for it.

I shall only make a trial whether Doctor *Heylene* will so conclude against Mr. *Hooker*, as he hath against the *Primate*; who in his sixth book of *Ecclesiasticall Policy*, consents fully with him, where after his declaring, that for any thing he could ever observe, those Formalities which the Church of Rome do so esteem of, were not of such estimation, nor thought to be of absolute necessity

V

(a) Sacerdos
imponit manum
subiecto, redi-
tum Spiritus
sancti invocatur,
& indicta in
populum oratio-
ne altari recon-
ciliatur, &c. ad-
vers. Lucifer.

cessity with the *Ancient Fathers*,
and that the form with them was
with *invocation*, or praying for the
penitent, that God would be re-
conciled unto him, for which he
produceth *Leo, Ambrose*, (a) *Je-
rome, &c.* p. 96. He thus declares
his judgement, viz. *As for the Mi-
nisterial sentence of private abso-
lution, it can be no more then a
declaration what God hath done,
it hath but the force of the Pro-
phet Nathan's absolution, God
hath taken away thy sins, then
which construction, especially of
words judicall, there is nothing
more vulgar. For example, the
Publicans are said in the Gospel
to have justified God: the Jewes
in Malachy to have blessed the
proud man, which sin, and prosper
not that the one did make God
righteous, or the other, the wicked
happy*

they are forgiven, whose &c.

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happy; but to blesse, to justifie, and to absolve, are as commonly used for words of judgement, or declaration, as of true and reall efficacy; yea, even by the opinion of the Master of sentences, &c. Priests are authorized to loose and bind, that is to say, declare who are bound, and who are loosed; &c. Saint Jerome also, (whom the Master of the Sentences alledgeth) directly affirmeth, That as the Priests of the Law could only discern, and neither cause nor remove Leprosies; so the Ministers of the Gospel, when they retain or remit sinnes, do but in the one judge how long we continue guilty, and in the other declare when we are clear, or free. (Tom. 6. Comment. in 16. Mat.) So (saith Mr. Hooker,) when conversion by manifest tokens did seem effected,

*Whose sins thou forgivest,
Absolution ensuing, (which could
not make) served onely to declare
men innocent. p. 108. When any
of ours ascribeth the work of re-
mission to God, and interprets
the Priests sentence to be but a
solemn declaration of that which
God himselfe hath already per-
formed, they (i. e. the Church
of Rome) scorne it. And so af-
ter much to this purpose, he thus
concludes. p. 113. Let it suffice
to have shewen how God alone
doth truly give, and private Mi-
nisterial absolution, but declare
remission of sinnes. And thus I
leave Mr. Hooker under Doctor
Heylen's Censure, who hath alrea-
dy concluded, that forgivenesse
of sins by the Priest, onely declara-
tive, doth not come up to the do-
ctrine of the Church of England.
Though the reason he gives, be-
cause*

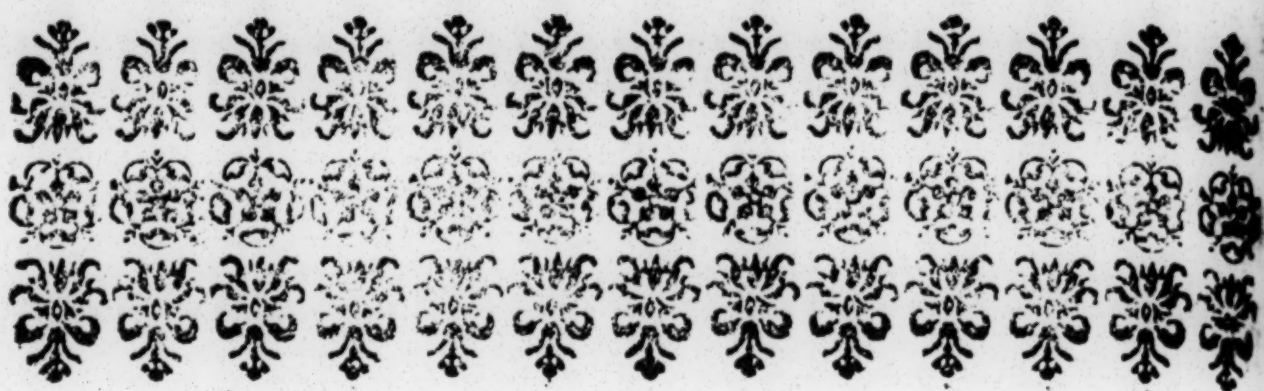
they are forgiven, whose &c.

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cause it holds, the Priest doth forgive sins authoritativè, I do not see the force of, The former, supposing the latter; for the Officer, whose place it is, solemnly to make Proclamation of the Kings pardon, doth it authoritativè; nay, dares not do it, unlesse he were authorized accordingly. And so much for the Primates judgement of those words of Ordination. Receive the Holy Ghost, whose sins thou forgivest, are forgiven, whose sins thou retainest, are retained.

V 3

The



*The PRIMATES judgment
of the Use of a set Form of
Prayer, heretofore declared,
and now more fully enlarged,
and confirmed; with the con-
currence of the Votes of such
eminent persons who are so
esteemed by the contrary-min-
ded.*

THis Subject hath been so
sufficiently discussed and
determined by others, that
no new thing can be expected
from me, onely you have here
the Judgement and Approbation
of this eminent Primate, which
being of so great esteem with all
good

good men; 'tis possible now upon near an *even scale* of mens opinions in it, his may be of that weight, as to give satisfaction.

First, that the Use of a set Form of Prayer, is not a setting up of any new doctrine, as the Athenians judged of Saint Paul, appears in that 'tis the practise of the Belgick Churches, for which ye have the determination of the Divines of Leyden, Polyander, Rivetus, Walæus, Thy-sius; in their (a) *Synopsis Theologiæ*: And the resolution of Mr. Aimes our countryman (who lived and died a Professor of Divinity among them) in his cases of conscience, who saith, 'tis (b) *lawfull from the approved practice of the*

(a) Disput. 36. de cultu invocant. Sect. 33. non tantum licitas sed & valde utiler esse contendimus, &c. & in magnis conventibus attentio auditorum per usitatas formulas, non parum juvatur.

(b) Licitum hoc esse manifestum est, ex approbata sanctorum praxi, quam in præscriptis Psalmis, & benedicendi formalis, scriptura nobis commendat. Utile etiam & necessarium est quibusdam istiusmodi formam sequi, quamvis ex libello sit denotanda. l. 4. cap. 17. de oratione mentali & vocali.

*Saints in the Psalmes, and other
Formes of blessing in the Scrip-
ture; nay profitalle and necessary
for some, though it be read out of
a book.*

(a) *Ubi sunt
evident Pastores
S. Liturgia pub-
lica formula est
apprimè utilis
& necessaria,
ad communem
Ecclesie ædifi-
cationem, &c.
earum usus ju-
re damnari non
potest nec debet,
cum semper &
ubique, in uni-
versa Ecclesia
Christiana, toto
terrarum orbe,
jam à plusquam
1300 annis per-
petuo obtinuerit,
etiamque hodie
ubique obtineat,
nisi apud nov-
tios, &c. Dorec
tandem nuperi-
mè exorti sunt
in Anglia, &c.
de Liturg. con-
cept. form.
pars 3.*

Then for the judgement and
practice accordingly of the Re-
formed Church of France, *Ludo-
vicus Capellus* gives us a suffici-
ent account of (who is Pro-
fessor of Divinity in the Uni-
versity of *Somer*) in one of
his *Theses* lately published,
*de Liturgie formulis concep-
tis*, or a set form of a Li-
turgie, where after hee hath
answered all the pretended ar-
guments against it, which it
seemes he had gleaned up out
of some of our *English* Writers
of late, he concludes (a) that
*'tis very necessary both for the most
learned Pastors and congregati-
ons,*

ons, as unlearned; and the edification of both, being used throughout the Christian world in all ages, at least for these 1300 years, and is still at this day in all places, excepting only (as he saith) some of late with us in England, whose censure of them is so severe, that it would be offensive in me to repeat it.

And surely the general custome and practice of the reformed Churches (which Saint Paul ureth, 1 Cor. 11. 16. cap. 14. 33.) cannot be contemned by any sober Christian, unto which may be added, the judgement of diverse pious and eminent men of our own nation, and so esteemed by such as have asserted the contrary, whose judgements being too large to be inserted here, I shall deferre them till the last, who

who do very fully concur with the *Primate* in it.

Calvin was a wise and learned man, now as *Beza* tells us, it was his constant practice to use a set form of *Praier before Sermon*, without alteration; So was it his advice in his *Epistle to the Protector of England*, in *Edward the sixth's time*, (which hath bin mentioned elsewhere) for the establishing of a set form of a *Liturgy* here, from which it might not be lawfull for pastors to depart, both for the good of the more ignorant, preventing of an affected novelty in others, and the declaring of an unanimous consent in all the Churches. For which practice and advice, he had sufficient warrant from the *Presidents of the Ancient Fathers*, in the *Primitive times*, which might be here also produced. And doubtless

esse the counsell of Eliphaz is
good, Job 8. Enquire I pray
thee of the former ages, and pre-
pare thy selfe for the search of
their Fathers (for we are but of
yesterday, and know nothing;) shall
not they teach thee; &c. as that of
the Prophet Jeremiah (cap. 6.
19.) aske for the old way, and
walk therein; which may well re-
buke the presumption of some,
who are so led by their own fan-
cies, that the Ancient Fathers are
of no exemplary esteem with
them. Onely I may safely repre-
sent this to the consideration
of any ingenuous person; that
if it were the practice of the
Church of God in all ages for
1500 (or but 1300) yeares after
Christ, not only of the vulgar,
but of such as were glorious Mar-
tyrs, and the most eminent Prea-
chers

chers of former and later yeares
 with whom the *holy spirit* did
 much abound, doth not the asser-
 tion of the contrary condemn the
generation of the just, or at least
 argue a bold presumptuous cen-
 sure of the *spirits of just men now*
made perfect in heaven. This on-
 ly by way of preparative to the
 Readers attention, that there is
 no singularity in it.

2. See the warrants for it in
 the *Scripture*, i. e. in the *Old*
Testament: (*Numb. 6. 23.*) the
 Lord gives a form of words to
Aaron, and his sons, to be contin-
 nued as a perpetual *Liturgy* from
 age to age, for the blessing the
children of Israel, saying unto them
 the Lord blesse thee, and keep thee
 the Lord make his face to shine
 on thee, and be gracious unto thee
 the Lord lift up his countenance
 upon

upon thee, and give thee peace, &c.
Numb. 10. 35. Moses gives himself
a set form, at the rising and rest-
ing of the Ark. When the Ark
set forward, Moses said, Rise up
O Lord, and let thine enemies be
scattered, and let them that hate
thee, flee before thee; And when
it rested, he said, return O Lord
unto the many thousands of Israel.
Continued by David at the re-
moval of the Ark in his time,
Psalm 68. 1. In the 26. of Deut.
there have two set formes prescri-
bed of God himself. First, to
him that offers his first fruits,
Leviticus 3. thou shalt say unto the
priest, &c. verse 5. thou shalt
speak, and say before the Lord
thy God, &c. consisting chiefly
in confession to the 11. verse,
and then to him that offers his
third years tythes. verse 13. when,
after

after a solemne protestation of
 bringing all the *hollowed things*
 paying his Tythes truly, with-
 out diminution, or alienation, he
 is prescribed to say this prayer
before the Lord his God, verse
 15. *Look down from thy holy ha-*
bitation from heaven, and bless
thy people Israel; and the Land
which thou hast given us, as thou
sweardest, &c.

The book of *Psalmes*, some
 consisting of Petitions, some of
 Confession, some of praises, (the
 severall parts of prayer) what was
 the end of their composing and
 collection, but as a *Liturgy* con-
 taining the severall formes pre-
 med by the *Saints* of God in
 verall ages, and accordingly con-
 tinued, and used in the Temple
 and Synagogues upon severall
 times, and occasions; As that of R

the Sabbath-day in speciall by the Title of it (Psal. 92.) as Moses prayer was preserved for the use of the Church (Psal. 90.) to Davids time, so was his, and others, after the captivity to our Saviours time, some were used to begin the service with; some to end it; some before the reading of the Law, and Prophets, some between them and before the expositions of either, (as those who have searched into those customs of theirs, tell us.)

Praise is the principall part of prayer, and for that, how often you read of Set Forms used by the most eminent Saints.

Moses after the delivery from Pharaoh at the Red Sea, penned a set form of praise, for Myrian (Exod. 15 1.) unto which that Rev. 15. relates where the Saints

Saints in heaven, are said to use that form also; at the victory over their enemies, they sang the song of Moses (1 Chron. 16. 17.) Asaph and his Brethren had forms delivered them by David to thank the Lord with, (verse 35.) say ye, save us O God of our salvation, &c. (2 Chron. 7. 6.) Solomon, at the dedication of the Temple, observes that form which was observed by his Father, praised be the Lord, for his mercy endureth for ever; at which, (signifying an acceptance of it) the glory of the Lord filled the Temple (2 Chron. 29. 30.) Hezekiah caused the Priests, and Levites, to praise God in the words of David and Asaph the Seer.

No doubt, but these worthy reformers, Hezekiah, and Isaiah were able to have framed pray

ers, and praises of their own; and that suddenly, (as *Hezekiah* seems to have done at a special occasion in the Temple, *1 Kings* 19. 14. both of them *2 Chron.* 32. 20. in their private) but for the publick settled constitutions, they rather chose to use those Formes which were used in the Church many ages before in *Dauids* time; see then a respect to *Antiquity*, not only in *Doctrine*, but in the Forms of prayer framed by the Saints before them. And surely if it were pleasing unto God then, according to the Counsell of the Prophet *Hoseah* to the *Israelites* in their repentance, (*cap.* 14. 2. take to yourselves words, and say thus unto him?) why should it not be now? he being yesterday, and to day, and the same for ever. (*Ezra* 3. 10.) The like
X. was

was observed after the Captivity, at the repairing of the Temple, when *Ezra* appointed the Lord to be praised after the Ordinance of David King of Israel. So much for the Old Testament.

Now for the New Testament, yee have a President for it; (which is above all Presidents) in our blessed Saviour, who gave a form to his disciples, (*Luke* 11, 1.) *When ye pray, say, not only (as Matthew 6.) say after this manner, or say thus; but say this.* In Saint *Matthew*, he gives a form to the people, and to disciples together, which was before he sent them forth to preach (for that was not, till *cap. 10.*) In Saint *Luke* he gives his disciples a Form, after he had made them preachers and Apostles, *cap. 9. 1.* and after the 72 were sent out

out also, *cap. 10. 1.* and both returned from preaching *through the Cities of Israel*, see how both people and Teachers are allowed a set Form, and it seems *John Baptist* had done the like by the ground of their requests, *Teach us as John taught his disciples.* They were not then for *New*, and different wayes from the Church before, or coætaneous with them, but for a *conformity*, that it might appear *John Baptist disciples*, and they were one Church, and one body. A good example for us to follow, not to ayme at a *Singularity*, or a division between other Churches, and us, but to draw as near as we can to a *Conjunction* with them, in having one heart, and one tongue. Seek not wayes never before thought of, but tread in the steps of the precedent

X 2 cedent

cedent times, as the Disciples did here *teach us*, as *John taught his*.

And the Reconciling of the *Evangelists* is easie, *viz.* It was our Saviours mind, that it should be both a *rule* for all other, and *said for a prayer* also, and that which is a rule for others, must needs be in the highest degree so it selfe. A *Standerd* for any measure, dry or liquid, may be used for that measure too; and so 'tis no contradiction, that the *Lords prayer* should be as the *measure* for other prayers, and said for a prayer also.

And that it was so understood by the Fathers in the Primitive times; I shall onely represent unto you some of the words of Saint *Cyprian* in his *Sermon* upon it, who lived about 250. years after our Saviour: and died
Martyr.

Martyr. He exhorts the people
not to omit the use of the Lords
prayer with their other prayers, in
which he hath some such speeches
as these, surely thou art more
likely to obtain thy request; *cum*
qui habitat intus in pectore, ipse sit
in voce, when he that is in thy
heart, is also in thy tongue: How
can God but hear thee, when thou
comest in the words of his Sonne,
takes up the prayer sanctified by
his sacred mouth; If thou hast no
other prayer, use this; if thou hast
others, use this also, and urge
God daily in his own language; and
with the words of his beloved
Son. Like him that caught up
Alexander in his Armes to ap-
pease his Father Phillips anger; so
saith he, take up Christ in thy
Armes, make him thy spokes-man,
by taking up his own words; (that

is with right understanding, and affection.) By these, and the like expressions in that *Father*, may be seen, what was the judgement and practice of the *Primitive* times, in relation to the use of that form of the *Lords* prayer, which the *Divines* of (a) *Leyden* do averre clearly, that *without* controversy, the whole ancient Church did alwayes observe it, not as a Rule only, but a Form of prayer. 'Tis one extremity to make an absolute necessity of the using it *alwayes*, and an other extremity not to use it *at all*. Our Church that in each service, at least once owned it, as the principall, and parent of the rest, was free from any *vain repetition*. So much for the first thing observable in our *Saviours* giving a form to his disciples, which is a warrantable

(a) Sicuti quoque tota vetusta Ecclesia, id Imper extra controversiam habuit, viz. Precationem hanc Christi non esse tantum rectè precandi normam, sed insuper quoque ritè precandi formam. Synops. Theol. disp. 36. Sect. 33.

rantable president for the *Church* to do the like for her Members.

2. Our Saviour gave himselfe a form of words, *Matth. 26. 44.* he went away the third time, and prayed, saying the same words ; it was at three severall times, and with some distance between each; and which is more observable, it was at his *Passion*. In afflictions we are most apt for various expressions, yet even then, he that was the *Wisdom* of the Father, and excelled in language, the tongues of men, and Angels, and could have abounded in the variety of Elegancy, yet varied not the phrase, but kept the same words ; surely it was for our example, and to teach us that prayer consists not in words, but in the earnestnesse of affection ; let

no man except against the use of the same prayer *twice*; Our Saviour used it *thrice*, and (as the Apostle saith) *he was heard in what he prayed*, and 'tis the observation of the (a) *above-named*, that our Saviour observed a set form of prayer upon the *Crosse*, used before by *David*, (Psal. 22. 1.) as in the Type, *My God, my God, why hast thou forsaken me* (as those words, *Into thy hands I commend my Spirit*; are out of *Psal. 31. 5.*)

(a) Imò Chri-
stum in cruce
pendens depre-
cationis forma,
à Davide tan-
quam typo antea
observata, usus
est. Matth. 27.
46. Ibid.

3. He doth not only prescribe a form of words in prayer, but in the *Sacraments*. 1. *Baptisme*. (*Mat. 28.*) Go and Baptise them *in the name of the Father, of the Son, and of the holy Ghost*. Which *Form* of words, the ancient Church ever observed without any variation, as containing (with the Element of *water*) the

matter

matter and form of Baptisme, and in the Lords Supper; the three Evangelists give us his very words, used by him in the Consecration of it, and is commended to the Church of *Corinth* by Saint Paul, who receiv'd it from the Lord also, and surely are to be accordingly used by us.

4. 'Tis observable how he himself observed the set Formes, used by the Jews at the Passover, both in prayer and praises, see Beza (on Matth. 26. 20.) and Ainsworth (on Exodus 12.) granting it, and that the word ὁμνήσαντες, John 16. ult. should be rendred; having sung the Hymns or Psalms, which they say were a set portion of Psalmes of praises (which the Jewes call their great Hallelujah) from the 113. Psalm to the 118. as also divers others of our learned

ed

ed Writers conceive, (*Paulus Burgensis, Scaliger, Drusius* &c.

And can that of *the Apostle* (Col. 3.16.) exhorting to praise *the Lord with Psalms and hymns, and spiritual songs*, imply any other than a set form of words according to our custome, yet retained in singing of Psalms in the congregation. And may not that of our Saviour (Mat. 18.) *When two or three of you shall agree together, touching any thing they shall aske, &c.* imply that a prayer composed by the consent and unanimous agreement of the Church, to be the more prevalent: put all these together, and are they not a *Cloud of Witnesses* at least to confirm, and support the weaker sort in knowledge and utterance, who though of sincere

cere hearts, yet cannot suddenly poure forth their desires in fitting expressions, worthy (as they conceive) the eares of *Almighty God*, but must make use of the *pennes*, and formes of others, or of what they have *premeditated*, and framed to themselves; surely in these, if their hearts be, (as they may be) raised to a due height of holy affection, God accepts of them.

The *necessary* requisites to a prayer; are such as these, That the *person* be acceptable, that the matter be good; that it be done in the right *manner* (i. e. with *understanding* with *affection*, and that *rightly ordered*, and *qualified*) and the *end* rightly terminated, with a *submission* to Gods will, for the *time* and *measure*, with the like, which I cannot now insist upon.

upon. But I never heard of any *Divine* that hath wrot of it, together have put in this for one. *viz.* with That it must be *suddenly* poured out, without premeditation of *matter, form, or method.*

Object.

The common *Objection* is this, that a set form is a limiting, or a stinting of the spirit in prayer, which ought not to be.

Ans. I.

First, this is but an *unwritten Tradition*, for if the spirit of a single Prophet in extraordinary gifts, must be limited in a subjection to the greater number of the Prophets, (1 Cor. 14.) why may not the spirit of a private Minister in these ordinary gifts, be limited by the vote and consent of the whole Ministry.

Secondly, see the ill consequences of it. It must be appliable against singing of Psalms in the spirit,

spirit, which Saint Paul puts together with prayer, *I will pray with the spirit, and I will sing with the spirit, (1 Cor. 14. 5.)* divers of the Psalmes are prayers, now if the set form of words in them, be not an obstruction to the making a spiritual melody in your hearts to the Lord, why shall it be a stop to the overflowings, and enlargements of the heart, and spirit, in prayer.

Again, it must be of the like force against preaching in the spirit, that if it be premeditated, or the Sermon be before composed, it cannot be in the demonstration of the spirit and power, nor have any efficacious operation in the hearers, which is both against our daily experience, and Solomons Commendation of the Preacher, meaning it may be himself, *Eccles.*

cles. 12.) because he was wise, he gave good heed, and sought out fit words, and set them in order, even words of truth.

If the spirit was not obstructed in the pens of the *Evangelists* writing their Gospels, or with the *Apostles* in their several *Epistles* then; notwithstanding both were done with labour, and study; why should our labour accordingly in the word and doctrine by the pen or premeditation exclude it now: and if a set form doth not stint the spirit either in singing, preaching, or writing holy things; why must it be injurious onely to the spirit in prayer.

3. But thirdly, if a set form, the stinting of the spirit, it must be either in the *speaker* or *hearer*. 1. Not in the *speaker*, for [his spirit]

it may be the *more* at liberty to
spirituall fervent *enlargements*,
 when there is no obstruction, or
 diversion by the work of the *In-*
vention in *inditing* of *matter*, and
 words, the unaptnesse, and un-
 readinesse unto which in many,
 hath so disturbed them, and cau-
 sed them to wander into such
immethodicall impertinet wayes,
 that they have been far from the
 spirit of prayer.

2. Not in the *hearers*, for then
 must *ever* be so stinted, for
 whether the *speaker* useth *sud-*
den, or *premeditated* expressious,
 (which they cannot judge of)
 the hearers are alike bound to
 mind what proceeds from his
 lips, so that if the spirit be stint-
 ed with *them* in the *latter*, it is as
 much in the *former*. For as the
judgment is the *freer* to say Amen
 by

by the fore-knowledge, and approbation of the prayer, so the spirit and affections are at *an equall freedom* also; so that this objection is of no value.

I shall onely put this to consideration, whether that mans *heart* may be accounted most spiritual, which can be daily enlarged, and his *affections* lifted up in the use of the same words, or which cannot without the help of a *variety*, like those *weak* stomachs, or *distempered* in their health, that cannot relish one dish *twice*, but must at each meale, have the *inventions* of men imployed to give them various; nay, in danger of losing their stomach, if they hear of them before they come *suddenly* before them; Now in this I would not be understood, to discourage any persons in exercising

cising themselves this way, and
striving to perfection in this gift,
which I do much commend; only
as those that learn to swim, have
help at first of some suppor-
ters, but afterward come to
swim without them. Children at
first have their *Copies*, their paper
ruled, their hands held, but in
time do it of themselves, and so
there is an expectation, that you
that are of ability should grow in
knowledge and utterance this
way: but for the *weaker* sort, is
it not better they should use a
staffe then slip, and are not the
major part of this kind, like men
with weak sights, needing the
help of *Spectacles*. To whom;
by denying them a *set Form*, are
we not injurious accordingly,
Though those we call *weak*,
may possibly, by their fervency,
Y and

and ardency of affection be said of, as Saint *Paul* of himself; *when I am weak; then am I strong, and Gods strength perfected in their weaknesse.*

The prevalency of a prayer being not in the elegancy and loftinesse of the stile, but in the sighes and groanes, and inward workings of the heart, like that of *Nehemiab*, and *Hanna*, though their voice were not heard.

In a word, an Uniformity in the publick prayers of the Church to be observed in each congregation, would tend much to the unity of hearts and spirits among us, which Saint *Paul* commends as the more excellent way, and the end of coveting all gifts whatsoever viz. a Composure of a Form for the publick service of God, by the joyn

oynt assistance of the most *lear-*
ed and pious, from which, the
most eminent gifted person might
not depart, more then the infe-
mour. I speak not of prayer be-
fore *Sermon* and after, (when
each may take their liberty,
though therein the *Dutch and*
French Church are strict also) but
some consent in the manner of
administration of Baptisme, the
communion, and other offices in
the publick, that might be own-
ed by us all in *Common*, as the
form of the *Church of England*,
which as it hath been a means to
continue a *unity* in other reformed
churches at this day; so I believe
could be a means for the redu-
cing it with us, even a settled
peace both in *Church and State*;
which ought to be the prayer
and *principall* endeavour of every

good Christian. So much for the declaring and confirming the *Primates Judgment* of the use of a set form of prayer in the publick.

Now unto his, for the more easie reception of it, I shall here adde the *votes* of some, whom the *contrary* minded (at least the more *pious* of them) will not gainsay. I shall not mention the judgement and practice of the worthy *Ministers and Martyrs* in *Queen Maries* dayes; some of whom were put to death for approving and using *the form* which was then extant, being one of the (a) *Articles* put in against them. Of these it will be said, they walked according to the light that was given them; I shall therefore trouble the Reader onely with few testimonies of godly and

(a) Ralph Allerton,
John Rough.

ent men, who lived within our
own memory; some of them rec-
oned among the *Non-conformists*,
old *Puritans*, yet in this par-
ticular fully concurring with the
Primate.

Mr. *Richard Rogers* Preacher
at *Walbersfield* in *Essex*, (whom
I well remember, and have of-
ten seen his constant attendance
at the publick prayers of the
Church) In his pious book entitu-
ed *the seven Treatises*.

In that Chapt. of publick pray-
ers. He thus beginneth. *If that*
kind be in us, with the which we
have been taught to come to all ho-
ly exercises, and so to be prepared
for them; who doubteth, but that
we may receive much help by them?
And the better a man is, the
more he shall profit by them, &c.
I have thought all set forms of

prayer are to be disliked, and such
only to be offered up to God, and
by extemporary gift, are conceived
ved, and uttered; And that the
Minister should use no set form of
prayer, but as they are moved by
Gods spirit.

I answer. It is a foul error
to think. For as there be necessary
things to be prayed for of all men
and alwayes, and those are the
most things which we are to pray
to the Lord for, so there may be
prescript form of prayer made con-
cerning all such things; which
being so, what letteth that in the
reading of such forms, either in
confessing of sinnes, request, or
thanksgiving; what letteth, I suppose
that the hearers hearts may more
profitably go on with the same,
both to humble, to quicken and
comfort: For is the reading it so
unprofitable

pure, when the Minister in his
own behalf, and the peoples, utter-
eth them to God; I speak not (ye
see) of the matter of prayer, but of
reading it, for if the matter be erro-
neous, and naught, the pronouncing
of it, maketh it not good, any more
then the reading doth; and if it be
good and pure being uttered or pro-
nounced, the reading cannot hurt
it, or make it evill. And as the
Church in the Scripture did, and
doth sing Psalmes upon a book to
God, and yet, though it utter a pre-
script form of words, I hope none
will say that it is a sin to do so, the
heart being prepared. In like manner
to follow a prescript form of words
in praying is no sinne, and there-
fore ought not to be offensive to
any, &c.

And further, they may know
that in all Churches, and the best

reformed, there is a prescript form of prayer used, and therefore they who are of mind that it ought not to be, must seperate themselves from all Churches. Also, if a set form of prayer were unlawful, then neither were the Lords prayer (which is a form of prayer, prescribed by our Saviour, himself) to be used. And so he proceeds to perswade all good Christians to lay aside contention, and endlesse, and needlesse questions about this matter, and with well order'd hearts and minds to attend unto, and apply to themselves the prayers, which either before Sermon or after Sermon are uttered, or the other, which through the whole action of Gods worship, are read in their hearing, &c. So much Mr. Rogers.

Now this book of the *seventy*
Treatise

Treatises, hath been since epitomized by Mr. Egerton, and entituled the *practice of Christianitie*, which hath an Epistle of Doctor Gouge before it, in a high commendation of it. Now, at the conclusion of that he hath added, *Certain Advertisements concerning prayer*, in which, his, or both their judgements in this subject, are declared accordingly. viz. *That it is lawfull, and in some cases expedient, to use a set form of prayer.* Question (saith he) is made by many of the lawfulness, or at least of the expediencie of praying by the help of a book, or of using a prescript, and set form of prayer. It is to be considered, that there be divers degrees and measures of gifts, both naturall, as of grace; besides, some have been by custome more trained and exercised
in

in this holy dutie then others; &c. which difference I have observed, not onely in private Christians, but also in some most reverend, faithfull, and worthy Ministers. Some using both in their publick Ministerie, and in their private families; a stinted prayer, and set form of words, with little alteration at all, except some extraordinarie occasion have happened, and yet both sorts so furnished with pietie and learning, as I could hardly prefer the one before the other.

(a) Liberty in
solitary pray-
ers.

(a) Moreover, whereas in respect of the place and company, there be three sorts of prayer publick in the Church, private in the family, and secret by a man self; greatest liberty may be taken in secret and solitarie prayer, because we are sure (that if there be a believing-
ing,

ing, humble, upright heart) God will not upbraid any man for his method, order, words, or utterance.

Yet in private prayer we may not take so great a libertie, &c. and some well-affected, have been somewhat faultie and offensive in this behalfe: weak and tender Christians, (such as commonly are in a family) are not so capable of that kind of prayer, which is called, conceived, or extemporate, varying every time in words and phrases, manner, and order, though the matter and substance be the same. But especially care must be had in the publick congregation, that nothing be done in praying, preaching, or Administration of Sacraments, but that which is decent and orderly; because there, many eyes do see us, and many ears do hear us; and therefore it is expedient

Less liberty
in private
prayer.

Least liberty
in publick
prayer.

pedient (for the most part) to keep a constant form, both of matter and words, and yet without servile tying our selves to words and syllables, but using herein such libertie and freedome, as may stand with comelinesse, &c. And so he proceeds thus to direct men, that though a Book may be used in private prayer, yet that it is much better to get their prayer by heart, commending the use of the Lords Prayer, and the varietie of other formes of godly prayers in print, penned by forreigne Divines, as our own countrey men; as Mr. Bradford that blessed Martyr, Master Deering, Mr. Hieron, and divers others yet living, whose printed prayers are nothing inferiour to the former. And so because there ever have been, and still are many Babes in the Church of God, which
have

have need of milk, &c. and some of bad memories, and heavie spirits, &c. he frames divers formes of prayers to be used for Morning and Evening in case of sicknesse, for the Lords day, &c. Thus much very excellently, Mr. Egerton, approved by Doctor Gouge.

Mr. Arthur Hilderham, Preacher at *Asbie-delazouch* in *Leicester-shire*, upon the 51 Psalme, p. 63. saith thus. I dare not deny, but a weak Christian may use the help of a good Prayer-book; better to pray on a book, then not to pray at all. Certainly 'tis a spirit of error, that hath taught the world otherwise.

First, our blessed Saviour prescribed to his Disciples a Forme of prayer, not only to be to them and his whole Church a rule, and sampler, according to which, all
our

our prayers should be framed, (as appears, when he saith, Matth. 6. 9. After this manner pray ye,) but even for them; to say, tying themselves to the very words of it, as appeareth, Luke 11. 2. when ye pray, say, our Father, &c. By which answer of our Saviour to his Disciples, it may also appear, that John taught his disciples to pray, by giving them forms of prayer; to say, yea, even in secret prayer. Matth. 6. 6.

2. All the best reformed Churches do now, and ever have used, even in publick Liturgies, prescript forms of prayer; and have judged them of great use and necessitie for the edification of the Church: And surely this argument is not to be contemned by any sober Christian, as appeareth by the Apostles speech, 1 Cor. 11. 16. If any man seem to be

be contentious, we have no such
custome; neither the Churches of
God: So doth he again presse the
example and practice of all the
Churches of the Saints, 1 Cor.
14. 33.

3. This is no stinting, nor hin-
derance to the spirit of Prayer in a-
ny of Gods people, no more then the
singing of praise to the Lord in the
words of David, is now, and was
in Hezekiahs time, 2 Chron. 29.
30. or the joining in heart with
the words that another uttereth
in conceived prayer: Thus far
Mr. Hilderham.

Doctor Preston (who used a
Set Form of Prayer before Ser-
mon) in that Sermon of his prea-
ched before King James, Text,
John 1. 16. Of his fulnesse we have
all received, &c. p. 22. saith thus.
That a set form is lawfull, much
need

need not be said, the very newnesse
of the contrary opinion is enough
to shew the vanitie and falshood
of it. It is contrary to the appro-
ved judgement of approved Coun-
cells, learned Fathers, and the con-
tinual practice of the Church. He
instanceth in Tertullians time, and
Origen, Saint Basil, Ambrose. Con-
stantine the Great prescribed a set
form of prayer to his souldiers, and
Calvine in his 83. Epist. to the
Protector of England, saith, that
he doth greatly allow a set form of
Ecclesiastical prayer, which the Mi-
nister shall be bound to observe.
But (as I said before) of the law-
fulnessse of it, there is no Que-
stion.

Object.

How slight is that which is ob-
jected against the lawfulnessse of it
to wit, That the spirit is stinted
when we are fettered with words
appointed?

I an

I answer, The freedome of the spirit stands not so much in the extent of words, as in the intention of zeal, wherein they are uttered. And if a set form be lawful, then must a set form needs excell, which is dictated by Christ himself, and is therefore more frequently to be used, and with all reverence, both in mind and gesture; or doth this want the practice and approbation of the Antientest, testifying in Saint Cyprian, and Saint Augustine, &c.

And for a further confirmation, see the same affirmed by him again, in his book called the *Saints daily exercise*, set forth and approved by Doctor Sibbs, who himself used a set Form of prayer before Sermon,) Mr. Davenport p. 80. viz. Another case (saith he) is, *Whether we may*

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use

use a set Forme of Prayer.

Ans^r. I need not say much to you, for I think there is none here that doubts, but that a set Forme of Prayer may be used: you know Christ prescribed a Form; you know there were certain Psalmes that were prayers that were used constantly, and therefore no doubt but a set Form may be used, and in the Church at all times, both in Primitive times, and all along to the beginning of the Reformed times, to Luther, and Calvins times, still in all times, the Church had set Forms they used, and I know no objection is of weight. One main objection is this. That in stinted prayer, the spirit is staitned, &c. To this he gives a threefold answer.

1. They that object it, do the same thing daily in the congregation, whose spirits are limited and stinted

inted by being hearers of him
that prays.

2. 'Tis no generall tye, but at
several times in private, they may
be as free as they will.

3. The spirit or affections are
not tyed, or restrained by a set
form, there may be largenesse of the
heart, though there be a limit of
words; This is the summe of the
answer, which the Reader may
have more at large there.

And thus I have given ye the
judgement of these four *eminent*
men in their time, approved by
three other equall with as them-
selves, all fully concurring with
the *Primate* in this particular,
which cannot but prevail much
with such as have been, or are
otherwise minded at this day, I
say no more, presuming that
those that will despise these, will

set light by any other; and so much for this subject, *concerning a set Form of Prayer.*

Now there are *two* other things, which upon this occasion might not be unseasonable to speak a word of, according to the *Primates* judgement also, viz. *Of the length or brevity* in prayer, and of the *Gesture* at it in both which, many of this age have gone astray.

1. For the *length*. In the publick, all good discretion teacheth ordinarily not to be very large, (for we speak not now of extraordinary duties in publick Fasts) because in a congregation, all the Auditours are not of the like strength. Some, (according to that distinction of *John 1. Ep. 2. 13, 14.*) may be *Fathers*, some *young men*, but other

thers Children fitter for milke
en strong meat, that a long con-
nuance at prayer may as ill fuit
th them, as putting of a new
ment to an old, or new wine in-
old bottles.

of Jacobs speech in answer to his
brother *Esau*, when he would
have had him driven on his pace
with him (*Gen. 33. 13.*) *I will*
with he) *lead on softly according*
the Cattle with young, which
be with me, and the children
which are tender shall be able to
venture, lest if I should over-drive
on one day, the flock should
it, may have its Morall applica-
to the prudence of a Pastor
no way.

adTis very dangerous to cause a
esse in the worship of God,
it for prayer men should be
to say, as those in the *Propket*

Of the Use of
for the Sabbath, when will it be
done?

Solomons caveat (*Eccles. 5. 2.*)
against rash and hasty uttering
and multiplying of words in the
house of God, and his Councell
upon it. Let thy words be few, and
observable, much may be spoken
in a little, and 'tis true in things
as other matters, *vis unita fortior.*

There is an excellent Epistle
of Saint *Augustines* concerning
this subject, (*Epist. 121. Proba v. S.*
duæ.) that (saith he) is not
commendation that he was long in
prayer; there may be much speaking
but little praying (*multa loquuntur*
non multa precatio) while the
affection is lifted up; like the
hands of Moses, so long the people
prayed, when that is heavie, the
Act of prayer ceaseth; sometime.

(saith)

saith he) the work of prayer is rather done (*gemitibus quàm sermonibus; fletu quàm afflatu*) with sighes, then words, teares, then thips.

The time when our Saviour is observed to have used a prolixity, was in the private, then whole nights in prayer, and the whole day till even, but not in the publick; respecting, it may be, the causes before mentioned. So much for the length of it.

Secondly, for the gesture; Certainly, the most comely is kneeling, after the example of David, *Psal. 100. Ezra (cap. 9. 5.) Daniel (cap. 6. 10.)* and the pattern of our Saviour, *Luc. 22. 41. he kneeled down and prayed, &c.* whose example Saint Stephen followed, *Acts 7. 6.)* and Saint Paul (*Acts 20. 36.)* For this cause I bow my

knees unto the Father, &c. (Eph. 3. 14.) The humility of the soul is principall, but that of the body must not be omitted; both being *bought with a price*, God must be glorified in both; *present your bodies as a living holy acceptable sacrifice to him* (Rom. 12. 1.)

A second which is allowed, is *standing*, 2 Chron. 20. 5. *Jehosaphat stood and prayed, &c.* (Nehem. 9. 14.) At a solemn fast, the *Priests and people stood*, and confessed their finnes: allowed by our Saviour (Marc. 11. 25.) *when thou standest praying; sitting is no fit gesture for it*: as even

* *Cas. Cons. de Orat.*

* *Amesius* confirms it. *Sessio non est gestus orandi*, which is not justified by that of *David*, (2 Sam. 7. 18.) who upon the Message from God by *Nathan*, is said presently to have went

[in

in , and sate before the Lord and
prayed , or that of the Israelites,
(Judg. 20. 26.) Who at their so-
lemn Fasts are said to have wept,
and sate before the Lord till Even;
because the same word is fre-
quently , and as properly ren-
dred elsewhere; to remain, abide,
or tarry in a place , as Genes. 27.
44. tarrying with him, &c. Lev.
4. 8. he shall tarry abroad, 1 Sam.
1. 23. tarry till thou have weaned
him, &c. cap. 20. 29. thou shalt
remain at the stone, &c. and so
here, both for David and the Isra-
elites, the sense is, only they conti-
nued or remained before the Lord
in prayer and fasting, as that of
Matth. 4. the people which sate in
darknesse, &c. can be meant in no
other. Our Saviours sitting at the
right hand of his Father, hath as
well the sense of standing, accor-
ding

ding to Saint Stephens vision of him, *Acts* 7.56. and that which is said of the Apostles at the Passover, *Mark* 14.18, and as they sate and did eat (*αὐτοὶ καὶ μένοντες*) signifies rather a lying down, leaning one upon another, and according to the former instances, may imply as well a standing, which 'tis probable was the ancient gesture; so that sitting may be taken, in the *latitude* of any other gesture used at their remaining there.

Nay, *standing* is not so strictly limited, but 'tis sometimes taken for *kneeling*, (2 Chron. 6. 12.) 'Tis said, Solomon stood before the Altar, and spread forth his hands towards heaven; yet verse 14. he stood, and kneeled down upon his knees, and (1 Kings 8. 54.) he arose from kneeling on his knees, That woman which
is

is said to have stood at Jesus feet, Luke 7. 38. and kissed them, and washed them with her teares, and wiped them with the hair of her head, must imply a bowing down, at least to a kneeling.

A third, which in Scripture was accustomed with both the former, is the lifting up of the hands, according to that of David in the Psalmes. Let us lift up our hands unto God in the heavens, Psal. 28. 1. bear my supplication, when I lift Psal. 1. 41. up my hands towards thy holy Oracle, &c. which is referred to in the New Testament, I will that man lift up pure hands, (1 Tim. 2. 8.) signifying that of David, unto thee do I lift up my soul: To which we may adde the lifting up of the eyes to heaven, according to the example of our Saviour (John 17. cap. 11. 41. Mat. 14. 19.)

Other

Other *unseemly* postures of the *hands, eyes, face, and the like*; hath no example in Scripture, and even mens *hiding, or covering of the face* at publick prayer, seems to be against the *order* of the *Apostle*, and the then *custome* of the *Churches*. 1 Cor. 11. 7. for by the *head* there is not meant the hairy scalp, but the *face*, both by several circumstances in it, and the acceptation of the word elsewhere. 2 Sam. 15. 30. David *wept as he went, and had his head covered, and all the people that were with him, covered every man his head, weeping as they went; &c.* here by the *head* must be understood the *face*, after the manner of *mourners*, as on the contrary, that of our *Saviour* to his *Disciples*, in token of *joy*; *lift up your heads*, must be meant accordingly;

cordingly, And the face being the seat of *shame*, the head must be so taken, *Jer. 14. 3, 4. they were ashamed and confounded, they covered their heads, &c.* unto which, some passages out of *Tertullian* might be given, by way of confirmation.

Now for the better reception of this latter part of the *Primates* judgement, concerning our *outward reverence* in the publick worship of God, whether at *hearing of the Word or Prayer*; so much neglected in these times; I shall here adde what I find in the foresaid Mr. *Arthur Hildersham*, in his *Lectures* upon *John 4.* In the 26. Lecture he speakes much for the *outward reverence* of Gods publick worship in the Church. viz. That we should neither come into that place, nor go out of it,

it, as ye would in or out of a dancing-schoole; But in our very coming in, and going out, and whole outward carriage; we should give some signification of the reverence that we bear to this place, and that we do indeed account it the house of God; Exhorts men to come to the beginning of the then publick worship, or before it begins; and tarry till all be done: to be present at the Administration of Baptisme, and at the blessing pronounced by Gods Ministers. Affirmes, that there was nothing then done in Gods publick worship among us, but it was done by the Institution, and Ordinance, and Commandement of the Lord; the particulars of which, he mentions.

In his 27. Lecture, he exhorts to a reverend gesture in prayer, kneel-

kneeling as the fittest; or standing, not sitting. And commending the reading of the Scriptures in publick; he saith, At the hearing of the word read, some further gesture, and outward signification of reverence is to be used, then is required at the hearing of the Sermon; which he confirms by proofes out of Scripture and reasons, too large to be related here. But he thus concludes. viz. So you see the custome of our Churches in sitting bare while the Word is read, is groundd upon good reason and warrant from the word of God, and such, as it well becomes every one of Gods people to conform themselves unto.

Lect. 29. he complains of that irreverence thus. Some will not vouchsafe to be bare at the reading of the Word, some will be bare
at

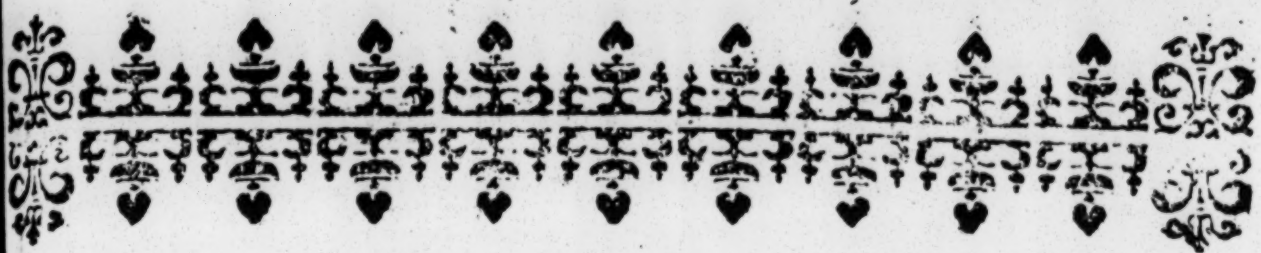
at the Psalmes, not at the Chapters; and if they could justly pretend infirmity for it, they were to be excused; but they will not be bare many of them, so long as the Text is in reading: yea, every youth and boy in our Congregations, are wont to be covered, while the Word is read.

But the chief abuse is, the neglect of kneeling in prayer, many that will kneel at their own private prayers (which they make at their coming into the Church) can never be seen to kneel at the common and publick prayers. Many that will kneel at the Lords prayer, will kneel at no other, wherein (though the Lords prayer be in sundry respects more excellent then any other yet) there is as much reason ~~we~~ should kneel at any other prayer as at it; for the reason of our kneeling

kneeling, is not the excellency of the words used in prayer, but the reverence and duty we owe to the person we pray unto, &c. This faith that worthy and judicious Writer Mr. Hildersham,) I can but wonder, upon what pretence such a man could be silenced, (as he wrot himsele to the Primate; Anno 1630.

I conclude only with an exhortation to decency, and a reverent comelinesse in our solemn meetings, that devotion and prudence may kisse each other, that while the soule is lifted up in prayer, the body may be humbled, and the whole man presented to God as an acceptable sacrifice, that unity and uniformity in doctrine and worship; may be found among us, and that we may all be of one heart, and one
A a mind

*mind. Consider what hath been
said, and the Lord give us un-
derstanding and moderation in
all things.*



A

CHARACTER of Bishop
Bedell late Bishop of *Kilmore*,
in *Ireland*.

UPON the occasion of publishing this *Sermon* of his (on *Revel. 18.4.*) I have thought fit to give this *exemplary character* of him. Somewhat of his life is already extant, within that of Sir *Henry Wottons*, the enlargement of which, I leave to the prudence of others, onely thus much in brief.

He was *Fellow* of *Emmanuel College* in *Cambridge*, where he was one of the *eight* that commenced *Batchellours* of *Divi-*

nity of that house in one yeare : whereof *Bishop Hall* and *Doctor Ward* were two, between whom and him, there was a continuall intercourse of Letters to their last. From that *Colledge* and *University*, he had that *Character* given him of learning, and prudence, that he was chosen to go with the *Embassadour Sir Henry Wotton unto Venice*. What the fruits of his some yeares being there produced upon *Padre Paulo*, and other learned men, sufficiently appears by the testimony given of him in a letter of the *Embassadors* hereunto annexed. The *Interdict of Venice* (wrot by the foresaid Authour,) he translated out of *Italian* into *Latin*, for whose use he also translated the book of *Common Prayer* into *Italian*, and made an *English Grammar*

mar (which I have seen writ with his own hand.)

After his return from *Venice*, were wrot those learned *Letters* of his to Mr. *Wadsworth*, who at the same time, going with the *Embassadour into Spain*, had been withdrawn to the *See of Rome*, whose temper and meeknesse of stile to an *Apostate*, I wish were so far exemplary with some Writers among our selves, as to abate that heat and bitternesse, which hath broke forth in matters of lesse consequence.

At his Benefice of *Horningeshearth* near *St. Edm. Bury* in *Suffolk*, he continued long in great esteem, and sometimes chosen by the *Diocesse* to be a member of the *Convocation*.

Upon the death of Sir *William Temple* Provost of the *Colledge* in *Dublin*, the late *Primate* wrot ear-

nestly to him to accept of it, being unanimously chosen by the *Fellows*. During his abode there, he performed the duty of the *Catechist*, & preached a *Lecture Sermon* once a week in *Christ Church*.

He was not long *Provost*, but he was promoted to be *Bishop of Kilmore*, where (I being then the *Dean*) it gave me the occasion to be more known to him.

In relation to the *Liturgie* of the *Church of England*, he gave this direction; *viz.* to observe whatsoever was enjoined in the *Rubrick* without addition or diminution; not to be led by custom, but by rule. And in speciall, he ordered that the whole *Doxology* to the blessed *Trinity*, *Glory be to the Father, &c.* should be alwayes read by the *Minister* alone, without the respond of the people:

people, and the like for the *Psalms: Te Deum, &c.* with the rest, appointed to be read between and after the *Lessons*, though the custome had prevailed otherwise in most Churches.

The *Communion Table* was placed by him, not at the *East end*, but within the *body* of the *Chancel*, and for other *Innovations* elsewhere introduced, he observed them not. His judgement being, that those were as well *Non-conformists*, who added of their own, as those who came short of what was enjoyned; as he that adds an inch to the measure, disownes it for a *rule*, as well as he that cuts an inch off.

He was a careful observer of the *Lords Day* both in the *publick* and *private*, at one of the clock in the after-noon; he had then

the Book of *Common-Prayer* read in the *Irish* tongue in the Church for the benefit of the *Irish*; at which he was constantly present himself, who in that little space had obtained the knowledge of the language. And as the *New Testament* had been long before translated into *Irish*; so had he caused the *Old Testam.* to be accordingly, & was almost ready for the press.

* Mr. Thomas Price then Fellow of the Colledge of Dublin, who afterwards suffered much in the same Diocesse, by the Rebellion of Ireland, and is yet living in Wales.

And Whereas Doctor Heylene hath censured the late *Primate* very liberally for his approbation of the *Articles of Ireland*, he must take *Bishop Bedell* into the number also, who was so much for them, that I was present when, at the examination of an * able Minister then to be ordained, he did in the Church examin him in each, or most of the *Articles*, in a solemn meeting of the *Clergy* of that Di-

ocesse

oceede for that end, at least 2 full hours, whereby our *votes* might be also given for his approbation.

At his *Courts of Jurisdiction*, he frequently sate himself; where he caused alwayes some of the *Clergy*, (if any were there) to sit covered on each side of him, with *liberty* to give their opinion in each case, and at a *sentence*, he asked their votes man by man: In some degree reducing then his *Episcopall* to a *Synodical Government*, according to the *Primates* proposall by way of accommodation *an. 1641*. It was his custome usually on the *Lords* dayes, to preach upon those select portions of Scripture commonly called the *Epistles* and *Gospels* of the day.

At the *Visitations*, he usually preached himselfe. The *Procurations* were bestowed in defraying the

the charges of the Ministers, and the rest given to some pious uses.

After *dinner* and *supper*, a *Chapter*, was constantly read at his Table, and some time spent by him in opening some difficulties in it.

The *publick Catechisme*, he had branched out into 52 parts; whereof, he appointed one to be constantly explain'd in the *Afternoons* in each Church, within his Diocess.

He was very indulgent to the *Irish Natives*, in the preferring and encouraging of them for the Ministry; and yet such was their *Ingratitude* (i. e. the Popish party) that in that horrid *rebellion*, 1641. they exempted him not from their rapine; but seized upon his *cattle*, pillaged his *house*, ransack't and spoyled his *Library*; put him into a *Castle*, standing in a *Lough*, (called *Lough-oultre*) about a mile and a halfe from his house, where

where he was *imprisoned* that winter. And at length being permitted to come out, died in a poor house of one who was an *Irish-man*, and a *Protestant*, and continued faithfull to him; by whose means an *Hebrew manuscript Bible* of his, (which he brought from *Venice*) was preserved, and is now in *Emmanuel Colledge Library in Cambridge*.

He was *buried* according to his own *appointment* in the Church-yard of the Cathedral of *Kilmore*, where he had caused his *wife* and *son* some years before to be buried. His judgement being against burials in Churches, as an *abuse* introduced by pride & superstition.

I conclude only with this, if the *Moderation* of this *Bishop* had been observed elsewhere. I believe *Episcopacy* might have been kept upon its *wheels*.

A Lett-

A Letter of Sir Henry Wottons to the late King, in the behalf of Bishop Bedel, when he was desired by the Archbishop of Armagh, to accept of the Provostship of Dublin Colledge in Ireland, which hath been lately published in the Life of Sir Henry Wotton.

May it please your most Gracious Majesty,

HAVING been informed that certain persons have by the good wishes of the *Arch-Bishop of Armagh*, been directed hither with a most humble Petition unto your Majesty, that you will be pleased to make *Mr. William Bedell* (now resident upon a small Benefice in *Suffolk*) Governor of your Colledg at *Dublin*, for the good of that society; and my selfe

self being required to render unto your Majesty some testimony of the said *William Bedell* who was long my *Chaplain at Venice*, in the time of my employment there; I am bound in all conscience, and truth (so far as your Majesty will vouchsafe to accept my poore judgement) to affirm of him that I think hardly a fitter man for that charge, could have been propounded unto your Majesty in your whole Kingdom, for singular erudition and piety; *Conformitie* to the rites of the Church, and Zeal to advance the Cause of God wherein his Travels abroad were not obscure in the time of the *Excommunication of the Venetians*.

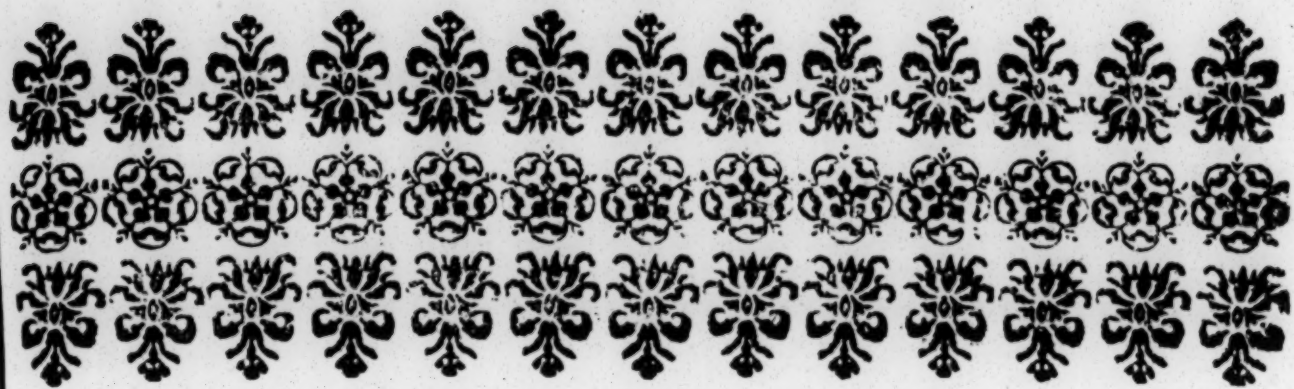
For may it please your Majesty to know that this is the man whom *Padro Panle* took, I may say,

say, into his very soule; with whom he did communicate the inwardest thoughts of his heart; from whom he professed to have received more knowledge in all *Divinity*, both *Scholastical* and *positive*, then from any that he had ever practiced in his dayes, of which all the passages were well known to the *King your Father*, of most blessed memory. And so with your Majesties good favour, I will end this needlesse office; for the generall *fame* of his *Learning*, his *Life*, and *Christian temper*, and those religious labours which himself hath dedicated to your Majesty, do better describe him, then I am able.

*Your Majesties most humble
and faithfull Servant,*

H. WOTTON.

A Postscript.



A Postscript.

Mr. Thomas Pierce hath in an *Appendage* to a late book of his, printed *five Letters* wrot unto me by him, in each of which I cannot but much acknowledge his *respects* to me. To the *four* first I gave little else but brief returns of the like to him, which consisting *chiefly*, either in the asserting of the *nearness* of his judgement to the *Primates*, or the *remoteness* of Mr. Barlees, I did not conceive it fitting for me to interpose, and where there was a professed *full agreement*, it was no good office in

in me to make a *difference*. Now for those, the cause rendred of his not publishing them is good, there being *nothing* (as he saith) *needfull, or of concernment, in any one of them*, Only to the *fifth* of his, wherein *three Certificates* are published as testimonies to confirm his former assertion of a *late change of judgment in the Primate*, with other applicatory passages from thence, I did return him a *larger answer* in this *Letter* following, (excepting some few *circumstantiall* alterations) having then no imagination that *either* of them should have bin made publick. And I have as little mind to do it now, only by the *provocation* of divers of my Friends who conceive the *Primate* suffers in the interpretation of many by the *silence* of it, I have been compelled

led

led upon this occasion, to put forth this brief *defence* of him without any *offence* to Mr. *Pierce*. For his *Appendage* (wherein his respects to me are rather encreased then lessened) I have thought fit to clear *one passage*. He saith I have spoken *indiscriminately* of *Universal Grace*, and *Univerfall Redemption*, and the place he quotes for it, is out of my second Letter to Mr. *Barlee*, p.64. in these words, viz. *But that by an Univerfall Redemption should be understood, an Univerfall Grace, &c. will not be attested to have been affirmed by the Primate, &c.* doth not this clearly imply a distinction to be made between them; I am sure I then so intended it. And therefore that which he addes immediately after. viz. *That there is a wide difference between*

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tween

tween them, I do fully concur with him in it. Yet it seems to me, that himself puts them together often *indiscriminately*, as in the page before this, thrice in one page, 86. and p. 88. l. 32. as in his *Philanth.* p. 15. and elsewhere. And if I have in any other place done it, as in the title of the Letter, I was led to it by him. In this we have no disagreement, and I wish this following Letter may not occasion any, which I am forced thus to publish, as followeth.

Doctor

Doctor Bernards *Answer* to Mr.
Pierces *Fifth* Letter containing
three Certificates, produced by
him to justify a late change of
judgment in the *Primate* of
Ireland.

SIR,

I Owe you many thanks for
the labour you have taken in
your last Letter of the 28. of
January, in transcribing the Cer-
tificates of those learned persons,
which (supposing to have been
rightly apprehended by them,
without any mistake of him, yet)
favourably interpreted, do not
seem to me necessarily to ar-
gue what you have apprehended,
and concluded of the change of
judgment in the *Primate*, which
shall now ingenuously give
B b 2 you

you my sense of, without any desire of further dispute or contention about it. /

First for Doctor *Waltons*, where he saith, *My Lord Primate did declare his utter dislike of the doctrine of absolute reprobation*; I conceive it may be understood of the *Supralapsarian* opinion, which makes reprobation to be antecedent to the fall of *Adam*, and not only as a *Præterition*, but a *Predannation* for actual sins. That he held the universality of *Christs* death, not onely in respect of sufficiency, but also in regard of efficacy, so that all men were by that made salvable (for so much efficacy I do not deny) differ; not from that which his letters published, doth testifie,) and thence the reason why all men were not thereby saved, was because they

did not accept of salvation offered, is also granted, if it be according to his judgement rightly understood, *viz.* of those to whom the Gospel is preached; not of Pagans, and Infidels.

That the grace of Conversion was not irresistible, but that men did often resist and reject the same, may well stand with my Lord *Primates* Judgement, and no wayes opposite to this. *viz.* That is so effectual, that by the decree of his election; It is not resisted by the elect, and therefore his dissent from Geneva (as Doctor Walton certifies) is to be understood of Beza, not of Calvin; nor of the *Sublapsarian* (as I have intimated before) and I conceive his concurrence with Bishop Overall, which he averreth to have professed, is to be

understood as I have expressed it: for you know that *Bishop Overall* distinguished the *Remonstrants* opinion; and that which he is pleased to call the opinion of the *Puritans*; (which title I wish he had spared) from the doctrine of the *Church of England*, which joynes the universality of redemption with the speciall intention of God, effectually to save the elect. This for Doctor *Walton's* Certificate.

Now for Mr. *Goninges*, which seems (by the Preface of it) to have bin given you after your publishing the *Lord Primates* change of judgment; somewhat of that may be safely granted; viz. The sincerity of Gods universal call of all sinners to whom the Gospel was preached, which is the summe of what he affirms to have heard from

from him in the publick, but for that which he saith he received from him in private, *viz.* That God, together with his word preached, did give internal grace to all that are called by it, that they may repent if they will, yea they all can will, &c. If the *Primates* words were not mistaken by him, (as they might the more possibly by the distance between the hearing, and the date of his certificate to you) I suppose this was the sense of them, *viz.* That by *internall* grace he did not understand more, then that there are some good motions offered unto the hearts of sinners, which if they did not *extinguish* and *resist*, and thereby draw upon themselves a further guilt, they should be *seconded* with more *effectuall* grace; and, that

upon their disobedience, God doth *justly* leave them to themselves, and doth not superadde that *speciall grace*, whereby their *Wills* are *changed*, and their *conversion* wrought. As for *posse non resistere*, it is consistent with actual *resistance*, which is taken away by speciall grace, and thus far I conceive he might hold with *Bishop Overall*; so much for Mr. *Goninge*.

For Mr. *Thornedicks* Testimony, I see not wherein it differeth from the Lord *Primates* Letter published, and needs no further answer. So that upon the whole I do not find, even by these *Certificates*, so sure a ground, for your assertion of my Lord *Primates* change of judgement, and his being of late a serious convert, &c. as you have supposed; The first
pre-

pretend but little, the last less, and the middle not much; thus interpreted: Howsoever for *my self*, had I been an ear-witnesse of that which certifies the most *largely*, I should have had more *caution* then to have adventured to signify the judgement of so *eminent* a person, *under hand, and seale*, (as you say you have it) without his knowledge, or consent, whether when he was *living*, or since his *death*, especially in that which should seem to *imply a contradiction*, to what he had before *said and wrot*.

For that *Objection* of the 32 Article of *Ireland*, that Article may very well admit of some *preparative* motions tending to conversion, but not the actual grace of conversion; and may also be understood of denying an *ac-*
tuall

tuall call of all men, which are out of the *Pale* of the Church, or that the works of the creation and providence do lead men, or enable them to come to Christ, as some *French Divines* have lately taught.

For that *inconsistency* implied by you, from what I have affirmed of my Lord *Primates* judgement. *viz.* That *Massa corrupta* was the object of predestination, it will well consist with his judgement of universall redemption, expressed in his letter. And, the decree of *reprobation*, supposed to be *ex intentione speciali*, doth not deny a *salvability* of all men, but onely an effectuall grace to be given to work their conversion, and may also consist with universall redemption, and possibility of salvation, because reprobation

bation is onely *negatio specialis gratia, non nuda sufficientis.*

As for *Goteschalchus*, the *Primate* relating the truth of the story, and his opinion, is not thereby obliged to every particular of them, and if there were any mistakes of Mr. *Barlees* from thence, or that large *Catechisme* going under his name, doth not concern me to take notice of:

For that which you mention of Mr. *Vaughan's* relation in the life, and death of Doctor *Jackson*, of the care which the *Primate* took, (being (as you say) a Mourner at his funerall) to have his writings very religiously preserved. First, I have viewed the place, and find some mistake in the words, which are onely thus; viz. The Bishop of Armagh, (being at his funerall) much desired his

his papers might be *carefully* preserved. But secondly, I do not believe the *Primate* meant, or approved those works of Doctor *Jacksons*, wherein he professeth himself to be for the *Arminian* way, as he doth in the Epistle Dedicatory of those Bookes which he dedicated to the *Earle of Pembroke*, and which were answered by Doctor *Twisse*. Other works it may be, that *learned* man might have of other subjects, which might be usefull to posterity, which the *Primate* might have a care of, but I do not believe they were any of *that nature*; and the rather because they must be meant of such works which were *not extant* at his death, and not of those which were *already* printed, as you seem to apply it. Besides, it doth

doth not appear, the *Primate* then understood what subjects they were of; And therefore, that which you have immediately added of your own; *viz.* *That such inestimable κερήλια might not be wanting to posterity, but might performe their work of bringing religion into its wits,* (which the Reader might possibly mistake, in apprehending them to have been the *Primates* words) and your somewhat severe application to *him*, from thence, and what Mr. Barlee had said of Doctor Jackson, seemes to want a foundation here.

For that which you write in your *Postscript* concerning my saying, that the doctrine of St. *Augustine* was confirmed, or inclined unto by the *Primate* in his works, if you observe the whole discourse,

course, it is onely in relation to *Pelagius* and his disciples, and limited to those points in debate concerning the *Primates* judgement, whereof *universall redemption and free will*, were mentioned; not that by it I had obliged the *Prioste* to be of Saint *Augustines* judgement in all points besides: And for that particular of *perseverance*, which you instance in, it came not into my discourse in either of my Letters to Mr. *Barlee*, what he or Mr. *Baxter* have produced of the *Primates* apprehension; what was Saint *Augustines* judgement in that point, cannot argue it was therefore his own; Indeed, Saint *Augustine* is variously conceived in it, in his severall Tractates, and where he hath some expressions tending to
the

the finall falling away of some who have been regenerated and justified; he is thus salved by others, who understand him either, *de justificatis Sacramento tenus*, or *judicio charitatis*, that they were such, or of some *predispositions* to regeneration, in some Morall reformation; not of a spiritual real conversion, which he denies to any reprobate.

Now in this variety of senses, you should have done better then thus, to chuse the worse; for the *Primates* judgement, who was against the *Total and final* falling away of those, who were effectually called, truly regenerated and sanctified, according to the 38 Article of *Ireland*; And thus I have touched the principal materials in your Letter.

For that you say, *some have*
endea-

endeavoured to gain credit to their Calvinistical opinions by their unjust usurpation of the Primates name. I could wish those hard expressions tending so much to the distaste of Calvin, might be abated; whom divers of the most eminent Writers, and learned Fathers of our Church, (whom I suppose you reverence) have had in great esteem; and usually name him with honour.

I might quote divers, as Archbishop Whitgift, Bishop Bilson, Bishop Davenant, Mr. Hooker, Doctor Ward, &c. but Bishop Andrewes shall suffice, who in his determination against usury, (a case wherein he dissented from Calvin yet) thus writes of him. *Calvino (illustri viro neququam sine summi honoris praefatione nominando)* &c. i. e. Calvin

Calvin an excellent man, never to be named without a Preface of the highest honour. I wish that spirit of meeknesse and charity found in those old Bishops, were doubled upon us in these dayes, when we are as much (if not more) called unto it; The contrary may possibly be gratefull to the See of Rome, but I do not see what advantage it can be to us. For his discipline, you may take your liberty, which may well be distinguished from his doctrines. And for the Primate, though I cannot say he was of his judgement in all points, yet he had a due respect for him.

For that which you object against me, as you did in your third Letter, viz. my acknowledging an engagement to Mr. Barlee for his readinesse offered,

(in his first Letter unto me) to clear the Primate, &c. did not deserve a repetition, being it was in my first to him, when he was as much a *stranger* to me, as I was to you: only, let me say thus much of him. How far he had disagreed in his book from the *Primates* judgement; I shall not now enquire, but after the receipt of that *tractate*, wherein he read what his was; he wrot thus unto me (*Decemb. 21. 1657.*) viz. It is true, there be some minutiae, about which I am not satisfied, and shall be glad to have an amicable conference with you. However, as to the *rei summam*, I do so perfectly agree with the most venerable Primate, as that I dare discharge you from all feares of ever having him exposed to my pen, and censure, &c. which I doe the rather thus

thus punctually repeat his words, because in *short* you have mentioned it from me in your *fourth* Letter. And when I had read you both, meeting in the *Primate*, I thought it my part to sit down in *silence*.

In a word, you have with much industry viewed, and reviewed the *Primates* judgement in that *point*, which hath been published, but I wish I did not find you making that use of it, to endeavour to confirm your former assertion of a change in him, in which I am not in the least shaken in mind by what hath passed between us, but must still conceive (contrary to your expectation in the beginning of your Letter) there was a *mistake* wheresoever it lights; which being so gentle an expression, and which we are all subject unto,

unto, I see no cause of any offence
either to your self, or Certifiers.

I shall entreat you to let *the*
venerable name (as you stile it) of
that good man rest in peace
without any further *strife* of
tongues or pens; and let us leave
his judgment to his works, which
do *undoubtedly* testifie of him;
and for any further dispute of
this subject between us, I wish
this might be the *last*, as it is the
largest; and that neither by this,
nor any other, the least breach
may be made between us, as to
love, and friendship, which upon
all occasions, shall ever be rea-
dily manifested by

Graves-Inne,

Febr. 9.

1657.

Your assured Friend

and Servant,

N. BERNARD.

FINIS.

